A Hand Book of Moral Instruction

BY

C. L. ABEYNAIKE B.A. B.D.
(Christ Church College, Wattegama)

WITH

A FOREWORD

BY

THE LORD BISHOP OF COLOMBO

JAFFNA COLLEGE LIBRARY
JUL 8
VADDUKODDAI, CEYLON

PUBLISHED BY
THE DIOCESAN PUBLICATION COMMITTEE

PRINTED AT
THE JOHANNINE PRINTING WORKS,
NUGEGODA.
1943

22

170
A2

A Hand Book of Moral Instruction

BY

C. L. ABEYNAIKE B.A. B.D.
(Christ Church College, Wattegama)

WITH

A FOREWORD

BY

THE LORD BISHOP OF COLOMBO

JAFFNA COLLEGE LIBRARY,
JUL 2 1943
VADDUKODDAI, CEYLON.

PUBLISHED BY
THE DIOCESAN PUBLICATION COMMITTEE

PRINTED AT
THE JOHANNINE PRINTING WORKS,
NUGEGODA.
1943

170·20222
ABE

170
A2

[redacted] ✓

EV LYN INSTI UT
484

PREFACE.

This Handbook of Moral Instruction has been written primarily for the use of teachers and senior students in our Diocesan Schools. There is a great need for such a book and I hope this book will be of some use. I have tried to avoid controversial subjects and to write as far as possible without any sectarian bias. Where any such bias is detected, the teacher should not hesitate to handle the subject with greater sympathy and with less prejudice.

Ethics is both a science to be studied and an art to be practised. Ethical studies must therefore issue in good citizenship, for Ethics and Civics are kindred subjects. No teacher should let the study of Ethics be associated in the child's mind with dull half-hours of maxim grinding. It should be related to and illustrated from practical citizenship.

I have divided this book into two parts—

Part I deals with Ethics proper in so far as it affects the individual.

Part II deals with Civics i. e. with the Ethics of the individual as the member of a political community.

This book is in no sense an original one. Nearly all of it is derived from my sermon notes and from notes made in my student days; for some of it I am therefore unable even to acknowledge my indebtedness. Practically all the books in the Bibiliography have contributed to my thought.

I am grateful—

to Dr. Mary Rutnam for permission to use her book "Health Manual" (Chapter XIV).

to the Editor of the Social Justice for permission to use articles appearing in that paper, especially those on 'Poverty,' 'Health and 'Good Food.' (Chapters VII & XIII).

to Mr. S. F. de Silva for the facts concerning Local Government from his little book Civics for Standard VI (Chapter VII & VIII - Part II).

to the Manager of the Indian Christian Book Club for permission to use Dr. Asiriwathan's book "A New Social Order" (Chapter IV Part II).

I also wish to acknowledge my indebtedness to many books by Leslie Wetherhead, especially his book "Psychology in the Service of the Soul" (Chapter III Part I); to Alec Vidler's book "Sex and Marriage" (Chapter VIII Part I); to Galloway's "Philosophy of Religion" (Chapter XI Part I); and to Aston and Jordan's book "Citizenship: its Rights and Duties." (Chapters II and XIII Part II).

The hints on reading in Ch. XVI are largely adaptations from scrappy notes on an article by, I think, Miss Dorothy Sayers, and the thoughts on leisure in Ch XVI from notes of an article by Prof. E. Barker; in neither case have I been able to trace the originals. I have therefore not been able to obtain the necessary permission or even to quote with any reasonable degree of accuracy. I have merely adapted them for my use. The notes on 'Depression' are based on an article in the 'Church Times.'

Chapter XI Part II, on Co-operative Societies, was kindly written for me by the Registrar of Co-operative Societies. I am deeply grateful to him for the article.

Finally I owe a great deal to the Bishop of Colombo, but for whose continued sympathy, understanding and encouragement I should not have ventured into print. I take this opportunity of offering him my thanks for many favours and for much kindness.

C. L. A.

FOREWORD

Our Schools are training grounds of character. It is essential, therefore, that periods set aside in the curriculum for Moral Instruction should be used to the best advantage.

It has been my pleasure to read the fruit of Mr. Abeynaike's well-stocked mind in this book. I asked him to write it. I now ask the reader to read it and use it as the basis of instruction to others.

I hope this book will be widely used, abundantly blessed and its effects seen in the characters of boys and girls nurtured in our schools. May responsible citizenship, wide sympathies and deep convictions be more firmly implanted than ever in the minds of those who must surely take an increasingly important place in the public life of Ceylon.

✠ CECIL COLOMBO.

April 29th, 1943.

JAFFNA COLLEGE LIBRARY,
JUL 2 1943
VADDUKODDAI, CEYLON.

CONTENTS

PART I

Page

CHAPTER I RIGHT BELIEFS

Creed and Conduct 1
Creed and Conscience 1
Some Right Beliefs 2

CHAPTER II RIGHT AIMS

Self Development 8
Self Realisation 9
On a Decent Livelihood 11
On Doing Good 12
Self Restraint 13

CHAPTER III RIGHT SPEECH

Do not be afraid to say "No" 17
Do not be Argumentative 17
Be Honest in Word 17
Keep a still tongue 18
Gossip 19
Impurity in Word 20
The Art of Conversation 20

CHAPTER IV RIGHT CONDUCT

On Free Will 22
On Doing as we please 25
On Doing as Others do 26
On Obeying Conscience 27
On Obeying the Law 28
On Good Manners 28
Good Influence 29

CHAPTER V RIGHT MEANS OF LIVELIHOOD

The Choice of Work 31
Poverty 31
Debt 32
Economy in Money Matters 33
Gambling and Betting 34
Property 36
On some Business Qualities 37
Some Wrong Ways of Living 39

Page

CHAPTER VI RIGHT EFFORTS

Right Efforts 40
On Ambition 41
On Emulation 42
On Ideals in Life 43
Some Tests of Right Effort 44

CHAPTER VII RIGHT THOUGHTS

Thinking and Acting 45
Impurity of Thought 46
Honesty of Thought 47
Right Thinking 47
Leisure Thoughts 48

CHAPTER VIII RIGHT STATE OF A PEACEFUL MIND

Peace of Mind 50
The Mastery of Suffering 50
The Cure of Worry 51
In Face of Funk 53
The Fulfilment of Sex 54
The Snares of Depression 56

CHAPTER IX FAITH

Faith 58
Intellectual Scepticism or Agnosticism 59
Moral Scepticism 60
Faith and Reason 60

CHAPTER X HOPE

Hope 62

CHAPTER XI LOVE

Love 64
Loving our Neighbours 64
Loving our Enemies 65
Loving Kindness to Animals 66

CHAPTER XII RELIGION

Some Definitions 68
Some Essentials 68
The Evolution of Religion 69
Religious Tolerance 71

Page

CHAPTER XIII PHYSICAL WELL-BEING

Health 73
Pure Air 74
Pure Water 74
Good Food 74
Healthy Dwellings 76
Personal Cleanliness 76
Some Precautions 77

CHAPTER XIV PHYSICAL WELL-BEING

Exercise and Rest 78
The Hope of the Body 80
(Note 1) Body and Mind 80

CHAPTER XV PHYSICAL WELL-BEING

Tobacco and Alcohol 83
(Note 2) Smoking, Drinking and Dress 84

CHAPTER XVI SELF-EDUCATION

On Industry 88
On Perseverance 89
On Leisure 89
On Reading 91
Some Hints on Reading 91
On a Rule of Life 92

CHAPTER XVII ON THE CHOICE OF A CAREER

On the Choice of a Career 93
Medicine 93
Law 93
Teaching in Schools 94
The Civil Service 95
Commerce 95
Agriculture 96
Journalism 96
The Religious Life 96

PART II

CHAPTER I THE NATURE OF CITIZENSHIP

Citizens and Subjects 98
The Community 98
The Government 99
Good Citizenship 99

Page

CHAPTER II SOME RIGHTS AND DUTIES OF A CITIZEN

Some Legal Rights of a Citizen 101
Some Duties of a Citizen 103

CHAPTER III THE CITIZEN AND THE FAMILY

Citizen and the Family 106
The Parent—Child Relationship 107
Some Defects 107
The Ideal Home 108

CHAPTER IV THE CITIZEN AND THE NATION

The Citizen and the Nation 110

CHAPTER V THE CENTRAL GOVERNMENT

Historical Survey 1796-1931 117

CHAPTER VI THE CENTRAL GOVERNMENT

Historical Survey 1931-1940 121

CHAPTER VII LOCAL SELF GOVERNMENT

Administration in Rural Areas 130
Administration in Urban Areas 132

CHAPTER VIII THE JUDICIARY

The Rule of Law 136
Functions of the Government 137
Organisation 137

CHAPTER IX EDUCATION

Education 140
Aims 140
Importance of Education 141
Changing Aims 142
Changing Methods 143
Education and the State 143

CHAPTER X PROTECTION

The Army and Navy in Peace Time 144
The Police 144

CHAPTER XI CO-OPERATION

Co-operative Credit Societies— Organisation 146
Credit Societies—Aims 147
Co-operative Sales 148

Page
Co-operative Stores 149
Co-operative Thrift Societies 150
Co-operative Arbitration Societies 151
CHAPTER XII THE CITIZEN AND THE BRITISH EMPIRE
The British Empire 153
The Mother Country and the Empire 155
Bonds of Empire 156
Imperial Citizenship 156
CHAPTER XIII THE CITIZEN AND THE WORLD ORDER
Citizenship 158
Peace making 158
The League of Nations 160
The Future 161
APPENDIX I i
APPENDIX II ix
BIBILIOGRAPHY xiv

PART I.

Man as an Individual.

CHAPTER I.

Right Beliefs.

JAFFNA COLLEGE LIBRA
JUL 2 1943
VADDUKODDAI, CEYLON

CREED AND CONDUCT.

If a man is to lead a higher life than that of animals, he needs some beliefs, some standards of conduct, some philosophy of life. "Belief and conduct are indissolubly bound together; they are parts of one whole, as the roots and fruit are both parts of one tree, organically connected." (L. S. Thornton: Conduct and the Supernatural). A man's conduct, in other words, depends upon his creed. The nature of a man's beliefs is generally reflected in the quality of his actions. High ideals ordinarily produce action of fine quality, while questionable conduct is often the outcome of low ideals and aspirations.

"Creeds don't count, conduct only matters"; that is a common but mistaken point of view, for the argument, though plausible, does not really make much sense. It is a universal fact of life that there is a real, if often hidden, connection between truth and morality. True beliefs tend to produce morality, as is evident from the study of any of the great religions. False beliefs tend to produce toleration and justification of non-moral conduct (e. g. Nazism). The influence of a creed may not always be seen in its fulness in the life of a single person (e. g. the conduct of some people seems apparently to be uninfluenced by the beliefs they profess); but if one were to take a whole period of time and reckon the influence over a whole society the close and vital connection between creed and conduct may be more easily discerned (e. g. Post-war European society dropped the Christian creed, hoping to abide by the standards of Christian morality, the result tended to be the denial of Christian morality too).

CREED AND CONSCIENCE.

A 'good conscience,' 'good intentions,' 'good motives'—these are insufficient in themselves, unless based on and governed by a right creed. A good conscience with a bad creed can cause tremendous havoc – good men with good consciences burnt at the stake those who differed from them on religious questions and that because their creed was wrong (they believed that they could burn a man's body and save his soul): the gambler who introduces his friend to gambling is acting out the golden rule of loving his neighbour as himself; but the rule without a creed to guide it does not make sense: many of those, responsible for the horrors of the present war, are perhaps good men with a good conscience, acting out a wrong creed. A man can do deadly wrong thinking it to be right. Conscience alone is not an infallible guide, unless it is based on a right creed. Hence it is imperative that we should have right beliefs about life's final purpose, the goal of human endeavour, and the meaning of the world, for our conduct will be conditioned by our real creed. Hypocrisy arises when we refuse to bring our conduct into accord with our creed; for inward honesty cannot long be maintained without the support of outward action. Purely formal creeds and dogmas have no value; unintelligent and uninformed beliefs are dangerous. We should search ourselves to know what our real creeds are and study to correct them with right creeds. Muddle-headedness in these matters must not be confused with broad-mindedness. Broad-mindedness is an attitude based on intellectul integrity, humility and deep conviction.

SOME RIGHT BELIEFS.

(a) The Brotherhood of Man.

"Small souls inquire, 'Belongs this man
To our own race, or class or clan?',
But larger-hearted men embrace
As brothers all the human race."

The brotherhood of man has been a slowly-developing idea. There was a time when every man's hand was against his neighbour. Gradually men organised themselves in families, tribes and nations so that, through loyalty and service to the larger body, the individual found his own life, safer and more comfortable. But individualism and nationalism die hard. We, who see today the vast and tragic spectacle of 'man's inhumanity to man,' know that many years of strife and struggle are ahead of us, before we grasp the larger concept of the brotherhood of man, of the unity and solidarity of the human family, without distinction of race, colour, caste or class. It is however a mistake to believe, as some 19th century thinkers did, in the "inevitability of human progress" i. e. that the human race is being carried on the broad bosom of the stream of progress somehow, somewhere, safe to sea. There is no such inevitability in progress. If human progress has in the past been cyclic but continuous, it has been due to the work of creative minds, to men of vision and sacrificial living, who have kept us from pitfalls and guided us in into a nobler way of life. And so too we have each of us a part to play in making the brotherhood of man a reality.

"Patriotism is not enough", said Edith Cavell, "we must learn to love our enemies." If instead of that splendid thing that patriotism can be, it only mars our vision and sets us at enmity one with another, then it is a degraded thing from which no good can come. Nationalism must be the training ground for Internationalism. Too often it is a blind and brutal corporate self-assertion, destructive of international good-will and organisation.

"Love thy neighbour as thyself;" there is no truer maxim.

(b) The Duty of Service.

It is not enough for us merely to be negative in our attitude to others, saying :—

"I have never cut my neighbour's throat
My neighbour's purse I never stole
I never spoiled his house or land."

We must live in just and helpful relations with our fellows and that means unselfishness, service, public-mindedness, sacrificial love. There is no such person as a lone individual. We are individuals in society, and it is in the society of our fellow-men that our own natures reach their highest development. The old question 'Am I my brother's keeper ?' must now be answered 'You are more : you are your brother's brother.'

"The greatest among us must be the servant to all" said Bernard Shaw, echoing the words of the great religious teachers of the world.

"Man lives not for himself alone,
In other's good he finds his own,
Life's worth in felllowship is known."

One of the great laws of spiritual life is that we multiply our blessings by sharing them. He gets most who gives most. The Sea of Galilee and the Dead Sea are of the same water. The Sea of Galilee makes beauty of it because it has an outlet. It gets to give. The Dead Sea on the other hand has no outlet. It gets to keep. It is therefore of no use. Most men too are like that; they get to keep. We are not worthy of our humanity, unless we learn to put more into life than we get out of it, unless we learn to subordinate personal interests to the wider claims of the common good.

(c) The Power of Sacrifice.

Service leads to sacrifice; in fact all real service bears on it the authentic stamp of sacrifice. To give of our superfluity is only a duty: to give till it hurts is service.

The greatness of a nation, it is said, lies in the number of its citizens, who are prepared to sacrifice something beyond the ordinary demands of duty. It is in this sphere of unenforceable obligations that the greatness of an individual too lies. To read a biography of David Livingstone, or Elizabeth Fry, or Florence Nightingale, or Gandhi, is to realise how impressive and widespread is the power of sacrifice. Sacrifice is one of the creative, curative, redemptive things of life. It is difficult to think of any great deed done or any noble work written by a mind totally unacquainted with the spirit of sacrifice.

Sacrifice is however a much misunderstood term. It is generally held to be noble and worthwhile in proportion as the sacrifice is consciously felt by the person who is sacrificing himself (e.g. when a task is undertaken from necessity or from a sense of duty). If on the other hand the task is undertaken as a labour of love, and the sacrifice becomes a pleasurable action, it is regarded as less meritorious, and less truly sacrificial. The direct contrary is the truth. The merit of the action, and its sacrificial nature lie precisely in the fact that the man has built up a kind and quality of life that is no longer prompted by duty or pride but actuated by love; and love is a nobler incentive than pride or duty. A self-conscious awareness of sacrifice argues a failure in love; it is deficiency not a virtue.

We can all make some sacrifice, great or small, for something about us and above us. This amazing spiritual power, the most elevating, the most ennobling, we know, is in our hands and may be applied to earth's common tasks and everyday problems. We can all do something beyond what duty demands or the law enforces or public opinion expects; we must give each according to his ability and according to the need of the hour.

(d) The Grace of Forgiveness.

To forgive is not to forget; it is to pardon the wrong, blot out the offence and restore the original relationship. It is a great ordeal to seek for forgiveness and if the pardon is given freely and graciously, it softens the pangs of remorse and restores the offender's self-respect.

" *It is twice blest*
It blesseth him that gives and him that takes."

A punishment that is inflicted on a person must therefore be reformative not vindictive. This does not however mean that there are no occasions when the purpose of punishment should also be preventive and deterrent.

"Love your enemies, do good to them that persecute you." Forgiveness is largely a matter of the will and not of the emotions. It means much more than pardoning a fault that has been acknowledged; it is more than a refusal to retaliate. It is an active spirit of good-will—a real effort to restore fellowship, to break down ill-will and to effect a complete reconciliation. Retaliation is most unhelpful; nor has criticism, or condemnation or even moral indignation done much good, unless prompted by love. He forgives best, who undertakes the work of creating friendship, where there is none.

It is recorded of a Chinese Emperor that, when he was informed of a rebellion in his realm, he summoned his officers and said to them, " Come " follow me and we shall quickly destroy our enemies." He marched forward and the rebels submitted to him on his approach. Instead of wreaking revenge he pardoned them and treated them kindly. "How", cried the first Minister "is this the manner in which your promise is fulfilled?" I promised," said the Emperor, "to destroy my enemies. I have fulfilled my word; for, see, they are no longer enemies. I have made friends of them."

"Tout comprendre c'est tout pardonner" runs a great French saying :—

> *"The fairest action of our human life*
> *Is scorning to revenge an injury*
> *For who forgives without a further strife*
> *His adversary's heart to him doth tie."*
>
> (CAREW)

NOTE :- The following subjects may be discussed under this section.

(1) Corporal punishment
(2) Capital punishment
(3) Punishment how far it should be
    (a) Preventive
    (b) Deterrent
    (c) Reformative

(e) The Pursuit of Happiness

Here is a summary of Prof: C. E. M. Joad's reply to the question "What is Happiness?" Aristotle says that happiness is to be found in the exercise of all your best faculties, tuned up to concert pitch, employed upon, what he calls, an appropriate subject matter, interspersed with intervals of recreation, in leisure (or pleasure), in artistic enjoyment, in the conversation of one's friends. Happiness, as he sees it, is a matter of effort and endeavour. 'It is'nt to be found in sitting back and saying, "Now lets enjoy ourselves." It is'nt to be found in the gospel of a good time.

It's to be found rather in doing something, which appears to you to be worthwhile, being used up to the last ounce of your energy and capacity in doing it, and then looking back and noticing that you have been happy.

Happiness is found, as Aldous Huxley has said, like coke–it's a by–product; something that is thrown off in the act of doing something else. Aristotle's famous metaphor is that it is like the bloom on the cheek of a young man in perfect health; it is not a part of health, but it is something added. Now I should like to put that briefly by saying that happiness is something which does not yield itself to direct pursuit but comes incidentally.

It's not a house which can be built with men's hands. It's like the Kingdom of Heaven; it can't be taken by storm. It's like a flower; it surprises you, a sort of song that you hear as you pass the hedge rising suddenly into the night.

Really the best recipe for happiness that I know is not to have leisure enough to wonder whether you are being miserable or not; or in other words, "happiness is a by–product of activity."

[*Extract form the Sunday Observer*]

To Prof. Joad's definition one may add that happiness is possibly a by-product not only of activity but of good health and real goodness of life.

CHAPTER II.

Right Aims.

SELF DEVELOPMENT

"The child kept cutting his way before him in wisdom and stature and in favour with God and men" (St. Luke 2-5). Here is a vivid word-picture of symmetrical development of body, mind and spirit. [Refer to the Y. M. C. A. triangle.] The words however affirm more than a three-sided development. Growth is four-fold.

(I) In Wisdom i. e. Mental Development. The mind should be trained and enriched, and disciplined; it should be like a well tempered and keen-edged sword in our hands.

"Happy is the man that findeth wisdom
And the man that getteth understanding."

* * * *

"She is more precious than rubies
And all the things thou canst desire
Are not to be compared unto her.
Length of days is in her right hand,
And in her left hand, riches and honour
Her ways are ways of pleasantness
And all her paths are peace"—(Book of Proverbs)

Wisdom is however larger than knowledge. It includes knowledge and right judgement. Divorced from right judgement knowledge can be applied to debased and destructive purposes. In these latter days knowledge has advanced with giant strides but man's judgement and discernment have not kept pace with the technological advances and the result has been ruthless scientific destruction of the most precious things in life. Science, which might have built a new world, has instead put into the hands of unregenerate man vast and pitiless engines of slaughter.

"Knowledge comes but wisdom lingers." We have today more things and more power in our hands than we know how to use to good effect; we have the means but we do not know the ends; and it is not until knowledge is crowned with wisdom, that we shall be able to apply our knowledge to build a better and a happier world, a world of equal opportunity, justice and liberty.

(II) In stature i. e. Physical Development. A healthy mind requires a healthy body, just as much as a healthy body depends upon a healthy mind. Though we may not go so far as to be worshippers at the shrine of the 'body beautiful', we must remember that health, and strength, and beauty are things to be coveted and not despised. The body is a precious inheritance. Let us hand it over sound and strong to the next generation, so that their lot may be cast in a fair place and that they too may enter into a goodly heritage.

(III) In favour with God i. e. Spiritual Development. We must take our religion seriously whether we be Buddhists, Christians, Hindus, or Muslims. With most people religion is an inheritance, not a personal possession. Let us see to it that our religion is not a formal profession or a code of good manners, or certain ceremonial observances, but a way of life.

(IV) In favour with men i. e. Social Development. "No man liveth unto himself", for "we are members one of another." Our actions and our lives affect others. We grow up not in solitude but in society, fellowship, friendship and service. We must learn to be men among men.

Self development is an art, and involves selection and rejection of the raw material of life ; selection of the good and the necessary, rejection of the bad and the unessential. That is no easy matter; it demands courage to make right choices, discipline and endurance, thought and study.

"Life is short, art is long, opportunity fleeting, experiment uncertain, and judgement difficult."—*(Hippocrates)*

We shall find in practice that what is healthy is right and that what is true is good in most things of life. "Too good to be true," we often say thoughtlessly, when we ought to say "not good enough to be true," for goodness is truth, truth beauty.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."

SELF REALISATION.

Human beings have three powerful instincts—the self, sex and herd instincts—and self realisation depends largely on the harmonious integration of these instincts. Each of these instincts can be directed into five different goals.

(1) BIOLOGICAL EXPRESSION. This is the normal channel of expression and it is the healthy one. The self-instinct should find its fulfilment in self-realisation ; the sex instinct in reproduction, the herd instinct in protection by society.

(2) PERVERSION. This is a way of expression that is not only anti-social, but may become a deep seated illness of the soul.

(3) SUBLIMATION. This is expression in ways satisfactory to one's highest self and of value to the community.

(4) SUPPRESSION or SELF-CONTROL.

(5) REPRESSION.

The two words 'repression' and 'suppression' are commonly misused and misunderstood by those who use the terms of the "New Psychology" without a knowledge of it.

"Repression is the non-voluntary but purposed thrusting down into the unconscious mind of something which, so long as it is consciously present to the mind, is distasteful to the personality. The most important thing to remember about psychological repression is that it is unconscious. If it is a conscious "bottling up" of anything, it is not repression. For this we reserve the word 'suppression' or self-control. It is not true repression, unless and until it is unconscious.

To put it in another way, the opposite of repression, is not expression, it is conscious recognition. The opposite of suppression is expression." *(Weatherhead)*

Self-realisation demands restraint ; liberty is not licence. The supposed teaching of the 'New Psychology' that we should yield to every solicitation of desire, lest we fail to taste life to the full is bad advice and worse psychology.

To drift with every passion ; till my soul
Is a stringed lute ; on which all winds may play
Is it for this that I have given away
Mine ancient wisdom and austere control?

* * * *

Surely there was a time when I might have trod
The sun-lit heights and from life's dissonance
Struck one sure note to reach the ears of God!

Is that time gone? Lo! with a little rod
I did but touch the honey of romance
And must I loose a soul's inheritance.
(Oscar Wilde)

There are no such short-cuts in life; there are sure paths, the paths of discipline, self-respect and morality.

Self-realisation also involves a strange paradox; if we are to realise ourselves we must forget ourselves, "he that loseth his life shall find it."

Human beings, for example, seek of their environment three fundamental needs—Love (sex), Significance (self), Security (herd),. Before these can be found the individual must accept the very things he would escape from–self-control, self-denial, hardship and insecurity. To realise his need for love, he must surrender himself in love and service to others. To realise his need for significance, he must learn that he who would be greatest must be the servant of all. To realise his need for security he must endure hardship and loss, gladly and willingly.

And so through service and sacrifice we come to the measure of the stature of the fulness of our manhood.

ON A DECENT LIVELIHOOD.

In due measure this is a right aim. We should seek for such employment as will release our best energies in fruitful work and secure us reasonable comfort, security and independence in life, together with fair prospects of advancement. [Vide § the Choice of a Career.]

It is also a good thing to strive to be successful, but we should not sacrifice principles for policy or nobler objects for self-aggrandisement. A faithful failure is better than a selfish success; for a man's true wealth does not lie in the largeness of his salary or the extent of his possessions but in the quality and character of his life, in the friendships he has made, the affection inspired, the good influence exercised. Someone has given us this definition of success. "He has achieved success, who has lived long, laughed often, and loved much; who has gained the respect of intelligent men and the affection of little children; who filled his niche and accomplished his task ; who left the world a little better than he found it, whether by an improved poppy or by a perfect poem, or by a rescued soul; who never lacked appreciation of the beauty of the earth nor failed to express it; who always looked for the best in others and himself gave the best that he had."

ON DOING GOOD.

You will find ample opportunities for doing good in whatever station of life you are; you can take your share in the war against unemployment and slums, false distinctions of caste and class, disease and debt, ignorance and poverty. These are but a few of the victories of peace; "the harvest indeed is plenteous, but the labourers are few."

John Wesley, the great religious and social reformer, was in the habit of giving this counsel of perfection to his followers—

" Do all the good you can,
By all the means you can,
In all the ways you can,
At all the times you can,
In all the places you can,
To all the people you can,
As long as ever you can."

Remember, however, that indiscriminate charity does no good, and only breeds a race of able-bodied paupers, who though they can find work, are unwilling to work. Giving should not only be careful, but cheerful, regular, self-denying, and in proportion to our means.

" Die when I may " said Abraham Lincoln, " I want it said of me by those who knew me best that I always plucked a thistle and planted a flower, where I thought a flower would grow."

Yes, there is no better way of doing good than by being good. What we are speaks louder than what we say or do and a good life is the choicest gift to mankind.

SELF RESTRAINT.

"Self-knowledge self-reverence, self-control,
These three alone lead life to sovereign power"

Our passions and appetites must be brought under control and the best sort of restraint is self-restraint. "If a man conquer in battle a thousand times a thousand men, and if another conquer himself, the latter is the greatest of all conquerors."

(Buddhist teachings).

Self-restraint brings with it strength, liberty and joy; to yield to the solicitations of passion is to lead an impoverished and enslaved life.

Anger. A quick temper is one of the commonest weaknesses in this country and is the chief cause of our unenviable crime record. Anger has its roots in an instinct, or is more probably the result of blocking an instinct– a sort of protective mechanism. It passes the instinctive stage when it becomes emotional, e.g. when a man loses his temper or is in a fit of passion. Brooding over a real or fancied slight brings the mind into alliance with the emotions and the evil is complete when the will goes over and we continue in a state of anger, or act in anger. Strong passions like anger are generally re-inforced, by a host of other factors, such as vanity, pride, and self-will, and lead to a complete loss of self-control. (Refer to the use of the knife in Ceylon). An old Latin proverb describes anger as "brief madness". We mean just the same when we speak of a person being "beside himself" with anger.

Julius Caesar is said to have made it a practice to pause, as if he were counting to twenty, when tempted to lose his temper and do something rash.

Here is a fine example of self control – when Sir Isaac Newton's dog Diamond, upset the candle and burnt the records he had made after years of painstaking labour, all Sir Isaac said was "Oh Diamond, Diamond, you little know the mischief you have done."

Some Suggestions-

(1) Anger must not be encouraged or prolonged. "Let not the sun go down upon your wrath."

(2) Control yourself before angry thoughts issue in deeds of violence.—"Be ye angry and sin not."

(3) Righteous anger is only possible when there is real love.

(4) Cultivate the virtues of patience, and temperance.

(5) Show an active spirit of good-will to others.

Greed. Greed may roughly be subdivided into three classes. (a) Covetousness (b) Gluttony (c) Intemperance.

(a) COVETOUSNESS is the inordinate love of worldly goods. Goods are of three kinds-(1) Necessities; (2) Useful but not essential goods; (3) Luxuries or goods in excess of one's legitimate needs or such goods as minister to one's weaknesses.

Everyman has a right to frugal and reasonable comforts in life, and the desire for that is not covetousness. Covetousness lies rather in the desire for goods for oneself without reference to the common good; in the hoarding of goods one cannot use; or in the acquisitiveness which makes the amassing of goods the main object of life. Covetousness leads to unhappiness. The miser, as the word denotes, is generally a miserable man. The happiest people are those whose wants are few. There have not been many in our times who have lived so creative and useful a life as Sir Robert Baden Powell; by example and precept he strove to impress on all boy scouts the need to grow up to be men of simple joys and few wants. It is said of him, that when his wife asked him what gift he would like presented to him by the assembled scouts of the world, he replied "Well, I could do with another pair of braces." Covetousness also leads to a selfish and grasping spirit; the man who is obsessed with the desire to get has little desire to give.

The evil of covetousness can be overcome by (1) generosity in almsgiving (2) learning to regard all wealth as a trust and a stewardship on behalf of our fellow-men, which can not therefore be squandered for selfish purposes. (3) plain-living.

(b) GLUTTONY is the inordinate desire for or the over-indulgence in food and drink. In ordinary usage, gluttony only covers excesses in the matter of food; the word Intemperence is used to mean excesses in drink.

Food is a necessity but gluttony is an evil. Gluttony reduces one's powers of self-control and materialises one's outlook, for it is an exaltation of the flesh over the spirit. Besides it encourages sloth and is closely connected with lust, for passions are easily roused by pandering to the palate. Its evil effects on health are considerable.

The evil can be over-come (1) by diet control—taking simple dishes, and not highly flavoured ones, (2) by practising fasting at suitable times; fasting has always been recommended as a useful exercise in self-discipline by religious leaders; it is now commonly recommended by doctors on purely medical grounds too. (3) by eating only at the regular meal-times.

(c) INTEMPERANCE. *(Vide Ch: XIV)*

Lust. Lust takes many forms, some common, some rare and repulsive, but all alike unnatural. It is an attempt to buy the pleasures of a moment at the cost of all that makes life good. It turns the natural and beautiful function of procreation into an instrument of debased selfishness, so preventing not promoting the ends of nature. "The mother of debauchery," says Neitzsche, "is not joy, but joylessness." Lust cannot satisfy a man because he needs love. Man seesk a home not a harlot. And in the despair which lust brings with it, a man will turn in search of new sensations into disgusting vices.

"Indulgence in desires of the flesh must be strictly limited to the amount and frequency necessary for the attainment of a rational end. Sensuality is enervating and the sensual man is the slave of his passions. In many of the fullest, richest, deepest and most varied lives, passion has played and is playing a small part. In all the best lives it is curbed and restrained, is servant not master." *(Peter Green – Personal Religion and Public Righteousness.)*

The sublimation of the sex instinct is easier said than done. It is a difficult process and is rarely achieved fully, save by the deeply religious. The normal fulfilment of sex is in marriage.

Those who cannot marry or do not marry must find creative and interesting work in which the sex energies can find release and satisfaction. In both cases however, self-restraint, discipline and adaptation are essential. "Half the people who come to me" said Dr. Freud, "come because they are not married and the other half because they are married."

In adolesence there is a special difficulty, for at that stage the sexual energies are not properly differentiated and the mental powers are not fully developed, thus making the process of sublimation doubly difficult. The segregation of sexes in boarding schools and the removal of the restraining influence of the home for the greater part of the year add new factors to the problem and make it a very considerable one for those in charge of boys and girls.

The following suggestions may be found helpful :—

(1) Keep your body fit and healthy by regular exercise, work and rest.

(2) Wear clean clothes and bathe daily.

(3) Keep your mind occupied with healthy and gladdening thoughts and hobbies.

(4) Keep a careful custody over your eyes and ears.

(5) Be careful about the sort of people you mix with. Don't be too familiar with grown up people ; keep to boys of your own age and mix freely and easily with girls.

(6) Flee from temptation.

(7) Have a real spiritual interest, for true religion is a sure safe-guard.

CHAPTER III.

Right Speech

DO NOT BE AFRAID TO SAY "NO"

Referring to the inhabitants of Asia Minor, Plutarch tells us that they came to be subject peoples "only for not having been able to pronounce one syllable which was 'No'." Most people can say 'Yes', a few are plain-spoken enough to be able to say 'No', but only a very few can say 'Yes' and 'No' pleasantly. A subservient 'Yes' (which ought to be 'No') only evokes contempt; a heartless 'No', or a curt 'No', or a careless 'No' can wound deeply or arouse anger. A gentleman is a courteous man who, if experience and judgment require him to refuse a request, will make the refusal firmly and yet do it so pleasantly that no ill-will is left behind.

One of our common failings is that we are too fearful to disagree with those richer or more influential than ourselves or too weak-minded to turn down even a suggestion that is dishonourable.

Let your speech be 'Yea', 'Yea' but when necessary let it be 'Nay', 'Nay' too.

DO NOT BE ARGUMENTATIVE.

Argument leads to coolness and misunderstanding, seldom to conviction. You may win an argument and lose a friend. State your case clearly, concisely and persuasively, and if it still does not carry conviction, no more can be done. To be beaten in an argument is not to be convinced; it only breeds resentment. "A man convinced against his will is of the same opinion still."

BE HONEST IN WORD.

"Dare to be true nothing can need a lie,
The fault which needs it most grows two thereby."

It is said of Joan of Arc that her word was always believed because she was in the habit of speaking truthfully. Other people used to swear oaths such as "In the name of God, that is so," but Joan simply said "It is so," and her word was accepted. One of Queen Mary's ladies-in-waiting is reported to have said of the Queen, "She is the most accurate and truthful person I have ever met. I really believe that if it were merely a fine day she would find it impossible to say that it was a very fine day."

Even in this world, honesty is the best policy and an upright man is honoured; his word is his bond. It is better to be honest and face the worst than to screen ourselves with a falsehood.

> *"And he, who does one fault at first*
> *And lies to hide it, makes it two."*

When Aristotle was asked what was the gain of falsehood, he said "Not to be believed when you tell the truth." You may deceive some people for all time, and all people for some time but you cannot deceive all people for all time.

People foolishly make a distinction between lies – lies which ought to be hated (i.e. great untruths) and white lies or fibs which are pardonable. There can be no such distinction. "Even to the truth which but a semblance of falsehood wears, a man should bar his lips."

There is only one kind of truth, "the truth, the whole truth, and nothing but the truth."

There are four forms of lying, to which attention might be directed.

(a) EQUIVOCATION – the intention is to deceive but the words are capable of a truthful interpretation, which enables the speaker to escape the charge of falsehood.

(b) EXAGGERATION – saying more than we know to be true.

(c) FLATTERY – Praise, if merited, is a good thing and is a source of encouragement, but flattery leads one to have a false estimate of one's self. Never flatter, nor allow yourself to be flattered and live in a "fool's paradise." Flattery is falsehood.

(d) THE LIE OF SILENCE – holding one's tongue and so allowing others to form a wrong impression.

KEEP A STILL TONGUE.

"A still tongue makes a wise head" and a well-governed tongue is the mark of a well-ordered mind.

Many people talk for the love of talking. Talking, says Lord Averbury, "should be an exercise of the brain rather than of the tongue." Unrestrained volubility in speech is the outcome of shallowness of thought. There are many talkers but few thinkers.

A Persian proverb runs thus, "There are three things that never return–a sped arrow, the present opportunity, and the spoken word." The mouth said the Psalmist, "must be kept with a bit and bridle." The tougue is a little member but it can cause much mischief. (Relate the story of Henry II and the hasty words which led to the murder of Archbishop Becket.)

"The mouth of a wise man is in his heart, the heart of a fool is in his mouth, for what he knoweth or thinketh he uttereth." Speech, we are told, is silvern, but silence is golden. This is specially true and good advice to the young, who, if tbey learn to listen, will learn much. Bystanders see most of the game.

GOSSIP.

Idle gossip is one of our commonest weaknesses and it is difficult to convict people of this failing or to convince them of the pain and distress and mischief caused.

The original Greek word for the 'devil' means a talebearer or slanderer. Many a reputation has been ruined, friendship broken, home wrecked, and association rent asunder by careless or malicious gossip. "Whispering tongues can poison truth." Eschew evil, therefore and speak good.

Three common types of slander are—

(1) Calumny—where we injure another by making false accusations either ignorantly or intentionally. It is as bad to repeat a lie as to invent one.

(2) Detraction—where the charges are partly true.

(3) Censoriousness—a habit which most of us have of speaking unfavourably or slightingly of others.

We need kindliness. forbearance, and restraint in judging others. We need to put the best construction on the words and actions of others. King Arthur's advice to the Knights of the Round Table might well serve as our motto—

"Speak no slander, nor listen to it."

Remember that if one is deaf, the tale bearer-will soon be dumb. Be humble enough to know your own weaknesses; it will keep you from being uncharitable to others. Finally ask yourself three questions before you repeat a tale about anyone – Is it true ? Is it necessary ? Is it kind ?

IMPURITY IN WORD.

Do not talk irreverently of things that are sacred or dear to others ; lack of sensitiveness for the feelings of other people is a sign of vulgarity not of culture.

On one occasion a man entered a room where there were many others and said, "I say you fellows, I've just heard such a good story—but first are there any ladies present ?" "No", replied one of the company "but there are some gentlemen." The tale was not told.

Evil speaking is a slow, subtle poison, revealing an unclean heart. It is a mark of weakness not of manliness. It is recorded of Sir Peter Lely, the artist, that he made it a rule never to look at a bad picture, because whenever he did so his pencil took a taint from it. How much truer this is of the unclean story !

"My strength is as the strength of ten
Because my heart is pure."

Littte children today use foul Language long before they are old enough to understand the meaning of the words they use. The unclean jest, the doubtful story, the language of abuse—these things are unwholesome and ought to be avoided.

"He that walketh with the wise shall be wise, but the companion of fools shall be destroyed."

Robert Burns in one of his letters deplores the influence of a friend. "His friendship did me a mischief", the poet wrote, as he recalled how the loose talk of his companion about things, which Burns had regarded with horror, had been one of the causes that led to his downfall.

Words are like seeds sown broadcast, which fall into the gardens of others and spring up there for good or evil.

THE ART OF CONVERSATION.

Conversation is an art in itself and should be cultivated. A good talker is always good company. In ancient times much wisdom was gained through conversation. Socrates carried this system to perfection through the catechetical method. A good deal of modern conversation is conventional talk about the weather, or inquiries about one's health, or mere gossip and scandal-mongering.

"The first ingredient of good talk, "says Sir W. Temple "is truth, and next good sense, the third good-humour and the fourth wit."

In addition to these, one should cultivate a pure accent and a right choice of words. It is a common mistake to regard correctness in speaking and right accentuation as marks of affectation. It is good manners to articulate distinctly; bad manners to neglect to do so.

The good conversationalist should be sparing of gesture, should have a retentive memory and the power of apt quotation. He should be bright, pleasing and informative. Entertaining conversation is an education in itself. "He only will please long, who, by tempering the acidity of satire with the sugar of civility and allaying the best of wit with the frigidity of humble chat can make the true punch of conversation" *(Dr. Johnson)*. A light playfulness of fancy, combined with consideration for the feelings of others and a genuine desire to please, makes one an acceptable member of society.

"Conversation makes a ready man"; it also requires a ready man, ready with understanding, knowledge, and sympathy. If we are wise enough to listen and learn, conversation can also make us full men. Most people divert the conversation, as soon as it passes out of their depth, to subjects on which they can make a display: if we are not afraid to acknowledge our ignorance, we shall find much that is interesting and instructive.

[Refer to the tendency among educated Ceylonese to orate rather than converse.]

CHAPTER IV.

Right Conduct

ON FREE WILL.

Unless the freedom of the human will is a fact, the problem of right conduct ceases to be a problem. If conduct be conditioned by physical or psychological necessity, if there can be nothing indeterminate or free, nothing spontaneous or contingent in life, then the ultimate basis of conduct will be expediency not morality; morality will not then have a meaning; the 'greatest good' will merely be the most useful.

Without fear of discord with legitimate science we can hold today to the conviction of the reality of moral freedom and of moral judgements. Our moral choice, though largely determined by conditions over which we have no control–e.g. circumstances, environment, heredity and the character built up by our whole past—is in the last analysis dependent on free choice; and the free element in each choice constitutes our moral worth or weakness. Herein, in freedom and its fulfilment lies the worth of our personality.

Denials of the reality of morals fall broadly into two classes.

(1) **Psychological Determinism.** The assumption made by the new psychology is that every thought, wish and act is caused by some antecedent, either in the conscious mind or more frequently in the unconscious – the outcome of an instinctive process, a buried complex or a disguised repression.

Of this school Dr. Hardman (in the *Psychology of Moral Development)* says, "It is large, vociferous and immensely popular. Boldly appropriating for its own teaching the title 'The New Pyschology' it explores the recesses of man's psychical nature, reveals the alarming modes of operation of the instinctive forces hidden there, and proclaims the error and moral inutility of rational processes and the illusory nature of volitional choice."

Reason is thus dethroned. Rational processes are really rationalisations, determined by unconscious instinctive forces.

The theory is, however, self-destructive. If Reason is dethroned, then the very reasoning of the 'New Psychology' may itself be a rationalisation, due to purely irrational causes.

Psychological Determinism fails to explain its own nature and denies the validity of its own reasoning.

(2) **Materialistic Determinism.** The old materialism of the 18th century which attempted to explain the entire universe in terms of matter and motion is dead. Yet the doctrine is now being restated in new and more popular forms.

e. g. (a) MARXIAN. The correct interpretation of history is economic. Circumstances make the man. We are what our wealth or poverty has made us.

(b) SCIENTIFIC. Thought and consciousness are the outcome of the mechanism of the brain. A man's mental life is the product of and is conditioned by the movement and arrangement of the grey matter of the brain from moment to moment.

(c) NATURALISTIC. The existence of mind and matter is not denied; they are regarded as two aspects of the same thing. Life and consciousness are by-products of matter and mechanism in their upward evolution.

The modern school of 'emergent' evolutionists (e. g. *Bergson)* however concede far more than their predecessors. They assert that the conscious arises from the unconscious by a process of "spontaneous generation"; wherever life is, from its earliest stages, there is also something indeterminate and free.

(d) BEHAVIOURISTIC. Our actions are automatic reactions or responses to the pressure of varying environment.

Defects of 'Deterministic' theories

(1) They are self-destructive e.g. Psychological Determinism.

(2) They are themselves already becoming unscientific with the recent advances in scientific thought.

(3) They attempt to discredit the developed product by showing the humbleness of its origin. e.g. Mind from matter (Naturalistic theories).

"The mystery of life is in no way diminished by any theory of its origin. If life did arise from matter, the right conclusion would be not that life is less wonderful, but that matter is more wonderful than we supposed." *(H. M. Gwatkin)*

(4) They are based on the assumption that explaining the life-processes is the same thing as explaining away life itself. (e.g. Scientific Determinism).

(5) Determinism destroys the whole basis of social life and organisation ; for where there is no freedom of choice there can be no responsibility for action.

(6) Determinism also runs counter to our ordinary experiences of life.

The denial of free-will is becoming increasingly unscientific and the truth of spontaneity and initiative in life is finding a fresh and vigorous advocacy. Yet one fact emerges clearly—that our present freedom is a limited freedom, limited by circumstances, environment, heredity, instinctive forces, and the character we have built up.

True freedom is therefore not so much a present possession as a progressive appropriation — a deliverance from the lower conflicts in and around us and an appropriation of the higher values and their obligations ; a victory over evil things and a new birth unto righteousness.

"Ye shall know the Truth and the Truth shall make you free." Inner nature and outward circumstances are the raw material of life out of which we have to create character. The raw material is largely determined for us. We have no control over our choice of the material- one may be born feeble, another healthy ; one weak-willed, another strong-willed ; one may find himself in a cottage, another in a castle — all this is the marble, which the individual, like the sculptor, must subdue and is free to subdue to his formative idea. What in detail a character shall be, in what way good or evil, depends largely on things outside our control- e.g. nature and circumstances but whether it shall be good or evil depends upon the individual himself. In that sense I am the 'master of my fate', 'the captain of my soul'.

Free-will is therefore a gift and a responsibilty ; in the right use of it we find the meaning of our self-hood. Our moral freedom both enables us and depends largely on our ability to emancipate ourselves from :

(1) the uncontrolled passions within us.
(2) The social iniquities about us.

In opposition to the things that bind us, there is liberation.

ON DOING AS WE PLEASE.

"May I do as I like?" is a question that is often asked and must needs be answered. The simplest and profoundest answer is "You must act as a man ought to." The 'ought' was called by Kant 'the categorical imperative'; the sanction of the moral law, though difficult to explain, is real and belongs to the dignity and worth of man. It is that which distinguishes Man from the lower creation. Call it reason, conscience, religion ; explain it away in clever ways, it still speaks with authority ; a man must be a man and play the man and be true to his nature. To act in defiance of its sanctions is to degrade manhood and to fall not to the level of the brute world but below it. 'Quit you like men' is not to say 'Behave like beasts.' It does now follow that because we are akin to animals we should behave like animals. It is because we have the power to do magnificent moral actions that we are more closely related to and more like angels than animals.

Disraeli was once reported to have said that though he might be a near relation of the apes yet he would take his stand on the side of the angels. We too have to choose our side.

Secondly, no man is merely an individual. Aristotle described man as a 'social animal' ; it is in the society of his fellow men that his nature reaches his highest development. Our actions then must at least not be anti-social.

Thirdly, if we did act according to selfiish personal dictates alone we would plunge ourselves into social anarchy. If we have the right to do to others as we like, we may expect them to do to us as they like. The life of man would then be in the words of Hobbes "solitary, poor, nasty, brutish and short." In our own interests we dare not act as we please. We may only do what we like, if we know what is right and know how to do the right.

And it is to help us to distinguish between right and wrong, good and bad, beautiful and ugly that we have churches, temples and schools, for they are all alike concerned with the good life.

ON DOING AS OTHERS DO.

"Everybody does it" is a favourite excuse for doing wrong things; "it isn't done" for failing to do the right things.

How far then is public opinion or the standards of respectability set by public opinion safe guides for our conduct ?

A well informed and enlightened public opinion is a useful thing. It sets up a sort of religion of good form. It is the duty of every citizen to see that public opinion is both 'public' and 'opinion' not the clamour of persons or parties.

Again "the consensus of opinion of honest men on any given subject though not final is not negligible." Before we run counter to public opinion we must be sure that we have the necessary judgement and experience and knowledge. Though it is wrong to act against the dictates of our conscience, it does now follow that he who obeys his conscience is always in the right.

Yet public opinion is not a satisfactory guide.

(1) It fluctuates too much from day to day : the crowd that cheered Jesus on Palm Sunday shouted" Crucify Him" five days later.

In these days of well-organised and well-directed propaganda a few men with the will and the power to do what they wish, can alter the outlook of a whole nation even on the deepest issues.

(2) It changes from time to time and from country to country. There was a time when public opinion approved of the faggot and the stake, of slavery, of child-labour, of unwanted children being left to die, of people being hanged for theft. Those things are now no longer tolerated; perhaps our children will disapprove of many things we hold and for which we have the sanction of public opinion. Vox populi is not necessarily Vox Dei.

(3) Public opinion itself is changed for the better by people who are not content to take prevailing opinion as their standard of conduct and who have the courage to cast off conventions, that have outlived their usefulness. The truth is often better represented by a few courageous persons than by a crowd, which may be led by passion or frightened unto panic,

ON OBEYING CONSCIENCE.

Conscience is the feeling of right and wrong born within us. It is a natural gift and is universal, and it is our highest authority on conduct. What one's conscience condemns is therefore **always wrong for the individual** and what conscience approves is **always right for the individual**. Wherever conscience gives a clear ruling it must be unhesitatingly obeyed, even though informed and impartial criticism holds that the conscience is erroneous. Though we are always morally wrong when we fail to obey our conscience that does not mean that our actions or the consequences must necessarily be socially good or praiseworthy, merely because they are in accordance with the dictates of our conscience. For conscience, like most other faculties, must be trained and developed, by submission to its guidance, by education, reason, prudence, good advice and corporate thinking. Hence the power and scope of conscience varies in different countries, at different times and with different peoples.

Conscience can in turn be degraded by refusal to follow its guidance and distorted by prejudice or convention or bad associations; it may even in the end be altogether inhibited by a constant life of vicious habits.

The individual has therefore two duties in respect of his conscience :—

(1) To obey its promptings; this is the only morally right action for the individual.

(2) To train it; this will ensure that the action will not only be morally right for the individual but socially helpful to the community.

An evil conscience makes cowards of us; a clean conscience is the secret of happiness; a trained, enlightened and clear conscience is the best power for good in the world.

"To thine ownself be true
And it must follow as the night the day
Thou canst not then be false to any man."

In cases where a conflict of duties arises the following suggestions are offered.

(1) Choose the lesser of two evils.
(2) A known law or the law 'in possession' has the stronger claim.
(3) A probable opinion may be followed.
(4) Seek the counsel of a wiser man.

ON OBEYING THE LAW.

How much deference is due to law and to the Civil Power?

"If a large proportion of a nation resist the law actively or passively, the result is anarchy. Now doubtless there are worse things than anarchy but not many. This does not mean that resistance to "Caesar" is never justified............ But it would seem that no man has a right to strike a blow at the very existence of stable society, unless he has come to the considered opinion that anarchy is less evil than the thing he is resisting."

In a progressive society the relation between law and morality is a close one. Law often has its source in public opinion. Moral duties tend to become legal duties, if the public interest requires it. "Obedience to a law which we prescribe to ourselves," said Rousseau, "is liberty."

Every good citizen therefore has a general moral duty to obey the law, but not an absolute unqualified duty. There may come a time when it is the moral duty of the citizen to disobey the law. But disobedience to any particular law is a serious thing since it tends to undermine the whole body of law and a citizen should be willing to give way on lesser points for almost any government is better than no government at all. Rebellion against established authority is therefore not right for the individual, unless he feels, "that anarchy is less evil than the thing he is resisting." [*Refer to the Civil Disobedience Movement*]

The principle "Non Servio" (I will be subject to no law) has no content, and must lead to the loss of all liberty and independence. True liberty will be based on law, but law in turn must not be allowed to override the claims of creed and conscience.

ON GOOD MANNERS.

"Manners maketh the man." We are often judged by the way we comport ourselves, and so our manners have a great influence on our success or failure in life. First impressions, though not always the truest, are generally the most lasting. Good manners, like charity, should begin at home with the honour we give to our parents and elders. Good habits learnt early last through life – respect for elders and superiors, polite forms of speech, a wish to please and to serve, a readiness to listen, courtesy to ladies and old folk, sensitiveness for the feelings of others, willingness to put the best construction on other peoples' actions— these help to keep the salt of life from losing its savour.

One of the best tests of a gentleman is his attitude to those above him, and those under him. It is the bully who cringes to his superiors and is contemptuous of his servants. The last words uttered by the Duke of Wellington were "Yes, if you please," addressed to a servant, who wished to bring him a cup of tea.

Loudness in speech and manners and taste is a mark of vulgarity, not of refinement. But good manners are more than outward forms; they must be the fruits of a kindly, understanding, sympathetic nature. Genuine courtesy is the sacrament of fine feeling. "Manners are not idle, but the fruit of a loyal nature and of a noble mind," *(Tennyson)*. A good illustration of this is the story of a certain farmer, who while dining with Prince Albert, began to put his food into his mouth with his knife as he was accustomed to do at home. Those present were horrified, but the Prince, fearing his guest might feel uncomfortable, proceeded himself to do likewise. The Prince had what is called "quickness of sympathy," the mark of a noble mind.

"In manners as in morals this holds true
Do unto others as you'd have them do
In kindness and in love to your's and you."

Many things in our present code of manners may be discarded by the next generation, but politeness, tact, consideration for others can never be superseded.

GOOD INFLUENCE.

The word 'influence' derived from the Latin 'in fluo' means a 'pouring or flowing in.' This is an apt and suggestive metaphor. Influence is the pouring in of personality into personality, the mutual influx and interpenetration of personalities. The influence of every individual, his character and conduct, affect the whole;

for mankind is a closely knit and complex communion and fellowship of souls. A parallel to this spiritual interplay of personalities may be found in the interplay of forces in the physical universe.

Dr. G. F. C. Searle writes : "The effects of a single act of freewill extend through the whole of space, and will last as long as the present order continues. Thus the voluntary motion of a man's hand not only affects the motion of the earth by a calculable amount, but also the motions of the sun, and of the remotest stars, and the motions of all these bodies will differ for the rest of time from the motions they would have had, if the man had not moved his hand."

It is well to remember that it is not only the influence of which we are conscious that counts but so many other influences stored up in the sub-conscious, which escape from it long afterwards in word or deed, or thought. Good influence is real wealth ; it enriches and ennobles the individual into whom it is poured and adds a permanent store to the accumulated wealth of mankind. Bad influence is a loss to the soul, and improvishes humanity. Hence the supreme responsibilty of every individual for the kind and quality of influence he throws into this vast interplay of personalities.

CHAPTER V.

Right Means of Livelihood

THE CHOICE OF WORK.

The choice of the right work for one calls for careful and patient thought. Too often it receives little attention. Haphazard choice, parental decisions, the first available opening, these rather than fitness or inclination decide the issue. The result is that much work is done to-day by those who have no aptitude for it and who find no opportunities of self-fulfilment in it. Work must be such as will enable a man both to make his livelihood and to realise the fulness of his stature.

A man has not only a right to work, but also a right to a fair living wage i.e. such a wage as will enable him and his family to live in frugal and reasonable comfort and to make some provision for old age, accident and sickness. In most progressive countries the government fixes on and enforces a standard minimum living wage, and so prevents employers of labour from treating labour merely as muscle or physical power. The labourer is a human being, whose dignity and worth are to be respected. He has a right to demand so much food, clothing, shelter and security as will enable him to lead a useful and self-respecting life. (*Vide* Part II Chapter II).

POVERTY.

The large majority of workers in this land live below the subsistence level; poverty and unfair distribution of wealth are undeniable facts.

An official report on the normal diet and physical condition of the people states that the "labouring classes in Ceylon have lived for years on a diet sufficient to support a mean existence but definitely deficient in several necessary constituents." Recent surveys of the economic condition of the rural areas have disclosed a drab picture of poverty and ill nourishment. More than $\frac{1}{4}$ of the rural population spends less than 10 cents per adult unit per day on food and more than $\frac{2}{3}$ spend less than 15 cents.

A report on the economic survey of six villages in the Matale District states that "it seems incredible that 50% of the families subsist on an income of less than Rs. 9.09 a month. An analysis of the expenditure figures shows that this is hardly sufficient to meet the absolute necessaries, leaving nothing for the little extra comforts that make life worth living. The prime cause of this abject poverty in a land, which is supposedly rich, is the low productive capacity of the villager. Unless and until he improves his production by better methods or makes use of subsidiary industries his economic position cannot be raised. No amount of outside help can raise his standard of living unless the urge for it comes from within."

In urban areas the majority of workers are crowded into the sprawling slums and are huddled together in hovels, "hovels to which the name of home cannot be applied without desecrating the term".

The following figures are given by the Charity Commissioner :—

" Taking the average monthly income of a family as Rs. 27/50, can they afford to pay even Rs. 10/- a month as rent ? If we go upon the basis of the cost of feeding a domestic servant employed in a middle class household, it costs about Rs. 9/- per head. If then a worker earns Rs. 22/50 a month and of this he has to pay Rs. 10/- as rent, he is left with Rs. 17/50 for food and all the other expenses of a household. This amount is not enough to feed a man and his wife on the basis of the known cost of the feeding of domestic servants. What then of the feeding of his children, clothing for the family and their other modest wants ?."

These revelations, together with a more enlightened public opinion and the genuine interest of some of our legislators, have resulted in wide and varied schemes to improve the condition of the workers. Much still remains to be done.

* * * *

Self imposed poverty in a noble cause, is an uplifting thing ; enforced poverty, unemployment, and under employment are degrading and disastrous to the soul of a man. The poor, as such, are not blessed ; they are bitterly rebellious or pathetically resigned to their lot.

DEBT.

Debt is an invariable companion of poverty. But poverty is not the only cause. Investigations made by the Charity Commissioner in the City of Colombo into the incidence of debt convinced him "that not only the poorly paid but people drawing large salaries were alike involved in debt."

"This shows," he reports "a proneness to borrow, a lack of character in the refusal to face difficulties, a disposition to contract debt in order to get over a temporary difficulty." These blemishes in our national character ought to be faced honestly and overcome.

Debt is slavery; who goes a borrowing, we are told, goes a sorrowing.

"Neither a borrower or a lender be
For loan oft loses both itself and friend."

Some causes of debt :– (1) Want of foresight (2) Extravagant expenditure at Births, Marriages, and Funerals, (3) False standards of living, (4) Useless and costly ornaments (5) Betting, Gambling and Drink, (6) Litigation, (7) Poverty.

ECONOMY IN MONEY MATTERS.

A few suggestions :—

(1) Estimate carefully your income and expenditure.

(2) Keep a careful account of your expenses, it is useful to put down every detail.

(3) Live within your income.

"Whatever you have, spend less." *(Dr. Johnson)*

"Annual income twenty pounds; annual expenditure nineteen pounds nineteen and six, result happiness. Annual income twenty pounds; annual expenditure twenty pounds, nought and six; result misery." *(Mr. Micawber in David Copperfield)*

(4) Save a little and bank it for a rainy day (e.g. Life Insurance).

(5) Know when not to spend, and spend wisely on good things.

A few rules about wise spending may be found helpful.

(a) Buy necessaries before luxuries.

(b) It is not always economy to buy the cheapest things; buy things that are durable even though they may be more expensive.

(c) Avoid buying things that hurt one.

(d) Avoid buying things, the production of which hurts the people who make them.

(Read *Hood's Song of a Shirt)*

John Wesley gave three excellent rules about money :

"Get all you can, save all you can, give all you can."

The man who wrote to his friend :

" I owe nobody anything. I have eighteen pence a week more than I want, and I can give it away" was richer than the man with millions, who wants more than he has and cannot give anything away.

Remember that money is a necessary thing and a good thing, but the love of money is the root of all evil ; a man will sell his soul or slay his brother for the love of it. Money brings happiness only to the wise and the wise are those who have learnt to relate money to moral ends, who sit lightly to material goods, who are not possesed by their possessions. It was said of Leigh Hunt that he was one of those few persons who would be really disappointed if he found that the yellow object in the distance was only a guinea not a buttercup.

A well known epitaph runs :

"What we gave, we have ;
What we spent, we had
What we left, we lost."

GAMBLING AND BETTING.

Gambling is probably a more widespread national vice than alcoholic intemperance.

Peter Green in "the Problem of Right Conduct" defines a gamble as "a transaction between two parties whereby the transfer of something of value is made dependent on chance, in such a way that the whole gain of one party equals the whole loss of the other. Where there is any creation of wealth, a business however risky, or speculative, is not a gamble. Where there is no creation of wealth all that one party gains is gained at the expense of another."

Pure gambling i. e. an appeal to pure chance (e. g. the toss of a coin or the throw of a dice) is rare and the definition is therefore not very comprehensive. Most of the so-called games of chance contain an element of skill or of fraud (e.g. to buy speculative shares is mixed gambling, for it contains both an element of chance and an element of confidence in one's own judgement). Though the line between what is legitimate and illegitimate is difficult to draw in business speculation, the problem of gambling as it confronts us in everyday life is a simple one - an appeal largely to chance at a gaming-table or a race course or at a game of cards.

In support of gambling, it is argued that moderate gambling is not an evil. The incalculable, the unpredictable, the margin of uncertainty adds to the zest and excitement of life. The moral argument against gambling is that it is an attempt to benefit at another's expense, and it is therefore a misuse of time, money and opportunity. It is a type of profiteering. We are justified in taking money from another only if in exchange we return its equivalent in kind or service, or if the money is given freely and willingly as a gift. The transfer of money must come under one of three laws-the Law of Exchange, the Law of Service, or the Law of Love.

Gambling does not come under any of these three categories. It must therefore be judged by its results and its results are wholly bad for the individual, and harmful to the community.

(1) In these days when economists and sociologists and thinking men are seeking for a planned economy so as to avoid unjust distribution of wealth, an appeal to mere chance cannot be justified; it is a remedy worse than the disease.

(2) Gambling leads to crime; for the gambler tries to repair by fraud what he loses by chance.

(3) Gambling is a subtle appeal to the passion of greed and selfish acquisitiveness and so not only undermines the virtue of cheerful giving but poisons the springs of life. The chaplain of a prison once asked what class of criminals be found most unremediable answered without hesitation, "The Gamblers."

(4) Gambling is often due to a lack of intelligent interest in life. The educated man has no difficulty in using his leisure easily, happily, and profitably. His work or his hobbies are his play and

he needs no artificial excitement. Gambling is a relief from boredom, an attempt to escape from the monotony of a life that is bankrupt of useful pursuits and intelligent interests. No such escape is however possible unless we escape from our own empty-headedness and learn to find "delight in simple things and mirth that has no bitter springs."

PROPERTY.

The right to own private property is today a vexed question. Under the Capitalist system society tends to become in the words of R. H. Tawney an "Acquisitive Society," organised primarily on the basis of competition not co-operation. In a competitive order, it would in general be conceded that a man has a right to almost unlimited private enterprise on privately-owned Capital. This helped largely to solve the problem of production in Europe in the last few centuries; it had little however to contribute to the problem of distribution. The poor were pauperised and the rich enriched and though a few succeeded, through enterprise originality and initiative in breaking the stronghold, which the competitive system enforced, the majority were thrown on the scrapheap of life. Hence the twentieth century revolt against the manifold evils of Capitalism, of poverty amidst plenty, of inequality of opportunity, of the cruelty and injustice which result from the inequitable distribution of wealth.

Many generous minds have therefore been inclined to endorse Proudhon's maxim that "property is theft."

Socialists seek to solve the most pressing problems of our day by remoulding society on the basis of communal ownership, abolishing private property, except when private property does not give power over life or labour or the means of production. Nobody owns wealth; he simply owes it. The final goal of socialism is "from each according to his ability, to each according to his need." Distributivists on the other hand argue that personality and liberty would be safe-guarded not by the abolition or nationalisation of private property, but by a fairer and wider distribution of property. Landlordism is to be replaced by peasant proprietorship and capitalism by small scale ownership of property. Only a few observations can be made at this stage.

1. That money is a trust for which account must be rendered to the community.

(2) That necessities of life must be provided for all before luxuries are provided for any.

(3) That, if not equality of wealth, at least equality of opportunity should be given to all.

(4) That if private property is abolished then alternative safe-guards must be found to ensure the sanctity of human personality and of human liberty, and to preserve individual initiative and enterprise.

(5) That society ought to be organised primarily on a co-operative basis not on competition : Thus the interests of employers, employees and the consuming public ought to be correlated, the middleman eliminated, and production be operated for use not for profit.

ON SOME BUSINESS QUALITIES.

(a) **Punctuality.** We are easily annoyed at the unpunctuality of our friends as it causes a loss of time and temper, and if we are busy men it can disorganise a day's programme. Perhaps we are ourselves offenders in this matter. "Ceylon time" is almost a joke ; it can mean serious loss in business.

Sometimes unpunctuality is due to the lack of a proper conveyance and our dependence on those who are themselves unpunctual ; but more often it is our own lack of orderliness and want of consideration for others that is the cause of unpunctuality.

We should rise early, plan out our time and be more considerate in our dealings with other people. Behind unpunctuality is selfishness.

(b) **Promptitude.** Procrastination, we know, is the thief of time. Delay only doubles our work and causes worry both to ourselves and to others.

" A stitch in time saves nine,"

A good illustration of this is the story of the first successful ascent of the Matterhorn in the Alps. Five climbers reached the top. On the return one of them slipped and lost his footing. As he crashed headlong and fell several thousand feet below, he dragged three others of the party into certain death. Subsequently the one who survived examined the shoes of the man who had slipped, and then found that the hobnails used in climbing had been worn out on one foot. He had evidently put off having them replaced till it was too late.

Whatever we have to do, whether it be a letter that has to be written, or an explanation that has to be made, or anything unpleasant that has to be said or done, we should do it now. "Act, act in the living present." "Resolve" said Franklin, "to perform what you have to do, and perform without fail what you resolve."

A task put off for the morrow is not rendered easier but harder, for somehow the will is weakened by the act of putting off.

> *" There is a tide in the affoirs of men,*
> *Which, taken at the flood, leads on to fortune;*
> *Omitted, all the voyage of their life*
> *Is bound in shallows and in miseries."*

(c) **Method** "Make friends with method, you will have a partner who will never let you down."

Time flies, "but time through order may be won." *(Geothe)*

Method halves our labour and saves us time, worry, money, and confusion. " A place for everything, and everything in it's proper place;" "a time for everything, and everything in its proper time;" are two useful maxims in everyday life.

(d) **Decision and Despatch.** It is a great thing to be able to decide quickly and to act with despatch ; indecision leads to inefficiency. So many of us are skirting the boundary lines, when a single step would carry us over to the side of the duties we know, the rights we behold, the values we acknowledge. We are thus left among the 'almosts', the 'nearlies', the 'not fars', and the 'not quites' while life sweeps on and gets made up one way or another and we are forced to accept the accomplished facts. Like Mr. Micawber we wait for something to turn up and for events to decide for us. It is not so, that we can build up a strong character or a successful business. Instead we ought to catch the spirit of Napoleon as he stood at the Alpine pass. "Is it possible to cross"? he asked "Perhaps it is within the limits of possibility" said his officers, who were fearful of crossing. "March then," said Napoleon. And he crossed the pass.

When General Gordon was appointed to the Sudan, Lord Wolseley took him to the War Office and left him in an ante-room. He then discussed matters with the Cabinet and came out and said "The Government are determined to evacuate the Sudan; will you go and do it?" Gordon then relates to us what happened.

I said 'Yes.' he said 'Go in.' I went in and saw them. They said "Did Wolseley tell you our orders?" I said 'Yes. You will not guarantee future government of the Sudan and you wish me to go up and evacuate now." They said 'Yes' and it was over, and I left for Calais.

That is a fine example of decision of character, of economy in the use of words, and of swift action.

SOME WRONG WAYS OF LIVING.

Right modes of living imply wrong ones. Here are a few of them :—

(1) Living in idleness

(2) Living on unearned incomes.

(3) Living in ways destructive of the well-being of the community e.g. theft, vice, crime of all sorts, trading that is merely speculative or fraudulent.

(4) Living dishonestly e.g. by gambling or on borrowed money.

(5) Living untruthfully, i.e. in ways that subserve aims and purposes with which one disagrees.

e.g. The journalist who writes against his convictions.
The lawyer who knowingly assists dishonest men.
The playwright who writes to meet a debased public taste.
The craftsman who makes articles for foolish uses or bad purposes,

CHAPTER VI.

Right Efforts.

" Does the road wind up-hill all the way ?
Yes, to the very end.
Will the day's journey take the whole long day ?
From morn to night my friend ?

To live a worthwhile life is no easy task. Life is not a picnic. It is a stern, unending struggle ; its worthwhileness consists in the effort we make to overcome difficulties. Each time we overcome a difficulty or surmount an obstacle, we make it easier to overcome the next ; effort, whether successful or not, brings an access of power. One of the dangers of modern life is that we tend to make **little effort** ; so much is provided for us and life is daily made so much easier and more comfortable that we forget to strive and so lose the joy of creative effort.

Do not always buy things, if there is a possibilty of being able to make them yourself. The chair you make will give you more satisfaction than the chair you buy ready made. The music you make on the piano after much practice may suffer by comparison with the music from the gramophone you buy, but it has advantages over the other.

A second danger is that we are becoming incapable of **sustained effort.** After the first flush of enthusiasm spends itself, we lose our energy and keenness. We must strive to win for ourselves the grace of perseverance, for there is a great gulf fixed between starting well and ending well.

Thirdly, there is the danger of our modern wealth of news and of the staggering events of the last few years ; they tend to make us men of **no effort,** for they turn us into spectators of great affairs, judges and critics of infinitely nobler souls than ourselves, not men with a little business of ours to perform in our own stations of life. Let us be warned lest when the day of our visitation arrives we shall be found wanting in the power of action.

Finally we tend to make Day-dreaming a **substitute for effort.** Day–dreaming is the wish-fulfilment of those emotions for which we cannot find or are too lazy to find satisfaction amid the hard realities and in the harsh world of our everyday life. So the poor man dreams of riches, the obscure man becomes the centre of attraction, the coward becomes the hero of the hour. The desired object is achieved and a certain satisfaction gained. But it is a world of make-believe, which, if indulged in without restraint, will make it difficult for one to return to the world of fact. With the weak-minded it may become dangerous; even for the strong it is a harmful habit.

In the long run fame finds the deserving man ;
The lucky one may prosper for a day,
But in good time true merit leads the van,
And vain pretence unnoticed goes it way.
There is no chance, no destiny, no fate,
But fortune smiles on those who work and wait,
In the long run.

As dangerous to progress as day-dreaming is self-satisfaction. A famous Dutch Sculptor once said "I shall fail in my next work, because I am satisfied with that which I have just completed."

ON AMBITION.

Ambition is a great incentive to effort and action, provided it is directed aright. It is the spirit that animates all the great men of the world, e.g. the fighter for some great idea, the scientist toiling in his laboratory, the prophet peering into mystery and convicting his contemporaries of their sins, a people struggling to be free. It is said of Themistocles, that the heroism with which Militiades resisted the hosts of the invading Persians would not suffer him to sleep. He was consumed by an ambition to equal, if not surpass, the sacrificial deeds he had heard about. A similar story is told about Dutugemunu, who lived to fulfil his ambition of clearing the soil of his native land of foreign invaders.

It is a splendid thing to be ambitious for the things that make life larger and more beautiful. When Gordon left China he wrote– "I know I shall leave China as poor as I entered it, but with the knowledge that through me upwards of 100,000 lives have been spared. I want no further satisfaction than this." A noble ambition nobly fulfilled.

"Life presents itself more and more with every year as a spectacle of inexhaustible interest........ and as a splendid field for high attempts and stimulating desires." *(H. G. Wells.)*

There are ample opportunities today for well-doing and for well-being. Let us see to it that in Emerson's words we "hitch our waggon to a star."

Columbus, Edison, Captain Scott, Livingstone, Florence Nightingale, Joan of Arc (or in our own day Kagawa, Gandhi, President Roosevelt) they were all people of splendid ambitions because they reached **the heights with clean hands and pure hearts.**

But misdirected ambition can rest like a blight on the world, destroying homes and human happiness. Much loss is often sustained by the individual and the community when the methods employed are evil, even though the end of one's endeavours is good. **The means and the end should alike be above suspicion.**

No one should step on or over others to raise himself. It requires true greatness to realise and delight in the success of another.

> " *A noble heart doth teach a virtuous scorn*
> *To scorn to owe a duty over long ;*
> *To scorn to be for benefits forlorn ;*
> *To scorn to be, to scorn to do a wrong ;*
> *To scorn to bear an injury in mind ;*
> *To scorn a free-born heart slave like to bind."*
> *(Carew.)*

ON EMULATION.

Emulation or the desire to excel and surpass others is a law of progress in the early stages of a nation's or an individual's development.

This desire for excellence and for the esteem of others is also productive of good to the community, because the result of a generous rivalry is far greater and more general excellence than would otherwise have been possible. We may then be well assured that it is part of our duty to strive to excel and to distinguish ourselves, and that emulation is a natural result of our nature as well as the circumstances of life in which we are placed. We should however remember three things :

(1) Emulation or rivalry should not exclude co-operation.

(2) Emulation is not the highest motive ; it is a necessary discipline at one stage ; it can become a serious drawback at a later and more developed stage. There comes a time when we ought to pursue wisdom and goodness for their own sakes.

(3) Emulation should not lead us to be envious of our betters. Envy is the over-indulgence of the natural pain we feel at being surpassed. We must learn to take success and defeat with a quiet mind and without ill-will to others. The great painter Raphael, when he saw Michael Angelo's painting of the ceiling of the Sistine Chapel, was the first to congratulate him. "I thank God I have been born in the same century," he said.

ON IDEALS IN LIFE.

The word 'ideal' comes from a Greek word meaning "I see," An ideal in life is therefore a plan, a life-purpose. A purposeless life can be a useless and even dangerous life, because it lacks direction, and is subject to the whim and passion of the moment.

Every life is in fact a witness to some ideal— something great or small, worthy or mean. In the lives of great men the witness is clear and unmistakeable. The life of Napoleon was a witness to ambition, of Cromwell to a sense of duty, of Gandhi to service. The lives of many people today are a witness to pleasure, or the desire for wealth or fame.

"Hitch your waggon to a star"— a high ideal has the power to purify our thoughts, control our actions, and bring into play the best qualities of character.

"The kind of world one carries about within oneself is the important thing, and the world outside takes all its grace, colour, and value from that." *(J. R. Lowell.)*

" Who aimeth at the sky,
Shoots higher than he who means a tree."

Nothing is more helpful to enable us to find a high ideal, than the study of the biographies of the great. There we see ideals in practice, great purposes lived out in life. They serve as an incentive and an inspiration.

Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us
Foot prints on the sands of time."

(*Longfellow*)

SOME TESTS OF RIGHT EFFORT.

(1) That a man does not sacrifice his spiritual good for temporal ends.

(2) That he does not seek or scorn popularity nor fear unpopularity.

(3) That he is as true in private life as he appears in public life.

(4) That he is not envious of or angry at another's success.

(5) That he uses his opportunities and talents with thankfulness in the larger interests of humanity.

(6) That he despises sensual pleasures and does not regard secular honours as an end in themselves.

(*Vide Bentham's Holy Living*)

* * * *

"Strike, strike at the root of penury in my heart.
Give me the strength lightly to bear my joys and sorrows.
Give me the strength to make my love fruitful in service.
Give me the strength never to disown the poor or bend my knees before insolent might.
Give me the strength to raise my mind high above daily trifles.
And give me the strength to surrender my strength to thy will with love."

(*Tagore*)

CHAPTER VII.

Right Thoughts.

THINKING AND ACTING.

There is a Latin tag which runs :-

'Cogitatio, imaginatio, delectatio, assentio'— the thought the imagination acting on the thought, the pleasureable feeling excited, the assent of the will. That is in fact the history of how a deed is brought to birth. "The thought is the ancestor of the deed." *(Emerson)*. And deeds go to make habits, and habits settle down to form character.

Thinking is therefore a very important kind of acting and so too are the things we love and hate. "The soul," said Marcus Aurelius, "is dyed with the colour of its secret thoughts."

> *"Sow a thought, reap an act,*
> *Sow an act, reap a habit,*
> *Sow a habit, reap a character,*
> *Sow a character, reap a destiny."*

Sometimes we are surprised at a sudden 'lapse' on our part. The explanation usually is that it was not sudden. The deed had already been done in thought. The mind stored up the record of those thoughts to the man's undoing in the day of temptation. A traitor was already in the camp and the resistance weakened. The past is in a real sense not behind us ; it is in us and with us. If we poison the springs of life let us not be surprised at the bitterness of the waters. We soon become what in our thoughts we dwell on and desire, for we tend to act in real life as we act in our imagination.

If then we wish to act in accordance with what is good and true and beautiful, we must fill our minds with big, clean, happy and splendid thoughts.

> *"Think well! Do well will follow thought,*
> *And in the fatal sequence of this world*
> *An evil thought may soil thy children's blood."*

The control of our thoughts is necessary for that health of body and mind, without which we cannot hope to be strong, upstanding men and women.

IMPURITY OF THOUGHT.

The subject of sex has for a long time been placed under mistaken taboos. There has been a conspiracy of silence on the part of teachers, ministers and parents, and the young have therefore been forced to acquire sex knowledge though festering curiosities and emotional experimentings and to gain information by stealth and from unwholesome sources. It is well to remember that:

(1) The battle against impurity of thought is a battle common to the majority of people and is in most cases a life-long conflict, punctuated by constant failure.

(2) Impure thoughts are due to our failure to handle wisely one of life's most beautiful instincts— the sex instinct. What is needed is right direction of the sex-instinct not any futile attempt to eliminate it.

(3) Sex-hunger is not in itself unclean or unnatural; it is normal and healthy. Leslie Wetherhead [in "Psychology in the Service of the Soul"] suggests some remedies for those afflicted with impurity of thought, the following are mainly taken from his suggestions:

(I) As soon as a thought presents itself to the mind, change your occupation immediately, so as to divert it.

If you are in bed, get up; if you are sitting inactive in a chair, go out for a walk. Do anything to change your occupation.

(II) Change the unclean picture by substituting for it a clean one; a new affection has an expulsive and purgative power. (The sailors of Ulysses filled their ears with wax in order that they might not be allured by the song of the Sirens; the Argonauts had a better-plan— they took Orpheus on board and the sweetness of his music overcame that of the Sirens).

Good thoughts drive out the bad ones, just as the air is driven out of a tumbler by filling it with water. It is easier to do this if we do not wait till the undesireable thought gains a firm footing and all the imagination is a flame.

(III) Avoid occasions and things that lead to impure thoughts e.g. pictures, statues, novels etc., that are likely to lead to sex-excitement.

(IV) Remember the value of games and bodily exercise.

(V) Fill the mind with what is clean and wholesome.

(VI) Undertake some discipline of the mind.

(VII) Don't allow morbid curiosities to thrive in your mind; obtain the necessary information from a teacher, doctor, clergyman, or any wise and well-informed person.

HONESTY OF THOUGHT.

Honesty in our thought and thinking is one of those qualities which we all should cultivate, else we shall never be able to hold to those solid convictions that give life its worth and meaning.

We must not jump to conclusions. We must avoid sweeping statements and assertions based on insufficient evidence. Our judgement must not be perverted by prejudice. We need to cultivate a healthy agnosticism, for nothing is really believed till it is attacked or at least doubted. But when honest thinking has brought us to some positive conviction, we must abide by it, irrespective of the consequences. Political parties and churches in this land are full of people who neither know what they believe nor believe what they profess.

The strength and drive of Cromwell's Ironsides was due in large measure to the fact that they knew what they believed and loved what they knew.

RIGHT THINKING.

There is no better or more concise summary of the things on which our mind should dwell than the advice given by St. Paul to the Phillipians.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

Remember your thoughts are the silent, unseen companions of your life; they stick closer than a brother; they enter into the very fibre of your beings. Be as wary and wise in the choice of your thoughts as in the choice of your friends.

"A youth thoughtless! when all the happiness of his home for ever depends on the chances, or the passions of an hour!

A youth thoughtless! when the career of all his days depends on the opportunity of a moment! A youth thoughtless! when his every act is as a torch to the laid train of future conduct, and every imagination a fountain of life and death."

Here is a beautiful prayer from Tagore's Gitanjali :—

> "Life of my life, I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs.
>
> I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.
>
> I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.
>
> And it shall be my endeavour to reveal thee in my actions, knowing it is thy power that gives me strength to act."

LEISURE THOUGHTS.

Our leisure thoughts are a part of our life and a field of self-discipline, which does not get as much care as it deserves. A man's leisure can be turned into a garden or a prison-house of the spirit.

Leisure thoughts are those thoughts which are not related to immediate action, e.g. a special duty or a present task—the thoughts that invade the vacant spaces of our lives. These are the times when some are listless, not thinking at all or not knowing what they think; some indulge in wishful thinking; some think of their anxieties or greivances; some of their likes and dislikes; some fruitfully and happily of their hobbies or of high and gladdening thoughts; some unhappily of their fears or ill-health, real or fancied; some think thoughts that dare not face a public scrutiny. St. Paul in his advice to the Phillipians (already quoted) would have employed these unclaimed hours in fair thoughts.

Leisure thoughts are of great importance because :—

(1) Of the power of habit; that slow, silent growth, which like a creeper, twines itself and eventually gets a stranglehold on us.

(2) Of the certainty of our unconscious self-revealing. The habits of the mind, although unseen and apparently secret, inevitably lead to self-betrayal in those subtle shades of voice, bearing an action by which men are so often judged. This is the explanation of the unconscious radiance of some lives and unconscious effluence of gloom and impurity in others.

(3) The drift and tone of our leisure thoughts ultimately mould our conscious actions, for right action is the result of the long discipline of right thought.

(4) Of the capacity they give us to master our solitude and turn it into the means of health and refreshment both for ourselves and for others.

EV-LYN RUT INSTITUTE
484
REFERENCE LIBRARY

CHAPTER VIII.

Right State of a Peaceful Mind.

PEACE OF MIND.

Peace of mind and happiness cannot be bought with money; neither wealth nor fame nor position in life can assure us of contentment. Happiness must be found within ourselves. "The Kingdom of heaven is within you." "The happiest man," said Socrates, "is he who most feels that he is perfecting himself."

Our peace of mind depends largely on our ability to control and direct our thoughts and actions and more of it can be gained by self-denial than by self-indulgence.

There are four broad tests of a mind at peace :

(1) A purpose in life to the service of which we can harness our energies. Happiness is largely a by-product of healthy activity.

(2) Interests which draw us out of ourselves and find their focus in the love and service of others.

(3) Ability to control our desires and direct them into channels useful to ourselves and to the community.

(4) Ability to handle the various experiences of life.

Epicurus, we are told by Cicero, laid it down that there were three kinds of experience; those which are natural and necessary; those which are natural but not necessary ; those which are neither natural nor necessary. Not a little therefore of the harmonious development of our personalities and of successful living depends on our selection of the necessary and rejection of the unessential.

We cannot expect to avoid fear and anxiety, suffering and sorrow and loss, but we can master them and so turn them into the means of healthier and happier living.

THE MASTERY OF SUFFERING.

Suffering and sorrow and loss, the sense of life, frustrated and thwarted— these things come to most of us sooner or later, but it rests with us to defeat them or to succumb to them. "What happens to you," said Bishop Westcott to his son, the present Metropolitan of India, "does not matter very much; what matters is the way you react to the things that happen to you."

There are three possible attitudes in the face of suffering :—

(1) We can be rebellious or resigned.

(2) We can be tight-lipped and silent— the way of the Stoic.

(3) We can accept it valiantly and break its power over us. The thorns of life on which men fall and bleed can be plaited into a crown of victorious living, if faith and courage are equal to it.

Remember

(1) That time cures sorrow and anguish.

(2) That suffering is not always a thing of tears and agony; there is a kind and quality of suffering that is creative and redemptive; in fact it is difficult to think of any great work of literature or art or music that is the product of a mind unacquainted with suffering. Milton in his blindness produced 'Paradise Lost'; Bunyan in prison wrote 'The Pilgrim's Progress'; Lepers in Hawaii produced the haunting melody of what we call Hawaian music.

(3) That suffering nobly endured can be made to enrich and deepen life, and to make one strong and tender for the help of others.

(4) That pain and suffering are not things inflicted on any particular individual, but are the common lot of the majority of people. Suffering is no respecter of persons and knows no frontiers.

(5) That the existence of suffering is a deep mystery only partly explained by such factors as:—

(a) The abuse of free-will.

(b) Ignorance of the laws that govern the universe.

(c) The nature of our bodies, which being so delicately framed as to be sensitive to exquisite pleasure must also, when damaged, be subject to pain.

THE CURE OF WORRY.

Worry is a form of fear. Psychologists call it fear-thought to distinguish it from fore-thought. Fore-thought leads to efficiency and is a legitimate thing, for it is part of today's duty to plan for the essential needs of the morrow. Fear-thought on the other hand leads to inefficiency. It is a false cautiousness which grows into timidity, becomes a peril to advancement, and poisons the springs of a man's normal actions.

It is a mistake to think that being busy is the same as being worried. "It is not the work but the worry that kills."

Work is an opportunity; worry is a burden and a blight.

The Greeks thought of worry as the thing that tears a man in two and drags him in opposite directions; the Latins conceived of it as that which causes disturbance within; and the Anglo-Saxon word refers to a thing that grips a man by the throat and strangles him.

Some observations:—

(1) We worry ourselves over troubles that often never come to pass. The turn of events generally fails to justify our fears; we are "in great fear where no fear was."

(2) We worry ourselves over trivial things, and so leave the weightier matters undone.

(3) Worry has disastrous effects on health, wearing out the body and hardening the arteries.

Some suggestions to overcome worry:

(1) Don't try to read the future. We do not and perhaps cannot know the future. Even if we could, such knowledge would only give us undue anxieties or an exaggerated sense of security, both of which kill initiative and originality. *(Refer to Palmistry and Astrology).*

(2) Don't be self-centred. The anxious man is the self-centred man; it is extraordinary how quickly our worries disappear when we begin to bear one another's burdens. "Dark is the world to thee, thyself art the reason why."

(3) Don't court anxiety. Take no undue thought for the morrow. Tomorrow's troubles do not exist today unless our anxiety hastens their appearance. Live as far as possible a day at a time.

"Sufficient unto the day is the evil thereof"
And sufficient too is the good thereof.

The morrow will look after itself; the strain will bring the strength; the hour and the need will bring the resources. That explains why people who are nervous and panicky about little things often rise to heights of courage and endurance in the hour of tribulation.

"Build a little fence of trust
Just around today;
Fill the space with loving work
And therein stay."

(4) Be anxious for nothing but good. "The sovereign cure for worry," says Proffesor James "is religious faith. The turbulent billows of the fretful surface leave the deep parts of the ocean undisturbed, and to him who has a hold of vaster and more permanent realities, the hourly vicissitudes of his personal destiny seem relatively insignificant things."

It was said of Havelock that he feared men so little because he feared God so much; this can be made true of us too.

IN FACE OF FUNK.

Fear is not funk. Fear is a good and useful instinct and cannot be eradicated. Fear leads to biological efficiency. It was one of the agencies in the upward evolution of man. Many men escape evil today through fear of consequences, of ridicule, of public opinion, of failure. Though this may not be the best motive, it is the beginning of wisdom. Fear is a good servant but a bad master. There is no such person as an absolutely "fearless" man. The so called "fearless" man is one who knows fear, but who also knows he has the courage and power to meet the situation.

Funk is abnormal and irrational fear; it is an illness and is called a 'phobia' by psychologists. Here are a few of them.

e. g. Acrophobia, the fear of heights.
Agoraphobia, the fear of open spaces.
Claustrophobia, the fear of closed spaces.
Monophobia, the fear of being alone.
Nyctophobia, the fear of the dark.

These fears may be groundless, but they are real enough to those afflicted by them.

We must face these fears fairly, examine them and expose them, else we shall pay with a heavy loss of nervous energy. One calls to mind the "Spectre of the Brekin," where a man is terrified by a figure beside him, which turns out on examination to be only a large reflection of himself on the mist. We are often unconsciously afraid of our own shadows— the secret sin, the repressed desire, the unabsolved past. Confession, Penitence, Reparation—these are well understood and recognised methods of treatment. It may be that the illness is deep-seated; in which case expert and careful handling by a specialist is necessary.

Finally, let us be afraid of nothing but evil. The educational task before us is to attach the instinct of fear to those things only, which are worthy of being feared.

* * * *

THE FULFILMENT OF SEX.

All human beings are created male or female. Sexual differentiation is a means to an end, and the end is the perpetuation of the species. To ensure the continuation of life the sex instinct has been planted and the sex act made pleasureable and attractive; to ensure the care and nurture of the young child and to throw around his growing life the strong and abiding influence of a home the parental instinct is brought to play. The sex impulse is generally primary and dominant; the parental impulse secondary and latent. Perhaps it is true to say that the sex impulse is stronger in men and the parental impulse stronger in women. Both instincts, sex and parenthood, however, have one end in view the propagation and protection of the species. To separate them is to pervert them. In animals these instincts are unregulated by intelligence and the power of discrimination. Among animals questions of morality do not arise. There is no such thing as the morality of a farmyard. The emergence of intelligence and self-conscious action in man gives rise to questions of morality; instincts controlled by intelligence and directed to worthy ends are moral, while uncontrolled instincts issue in the abuse and degradation of the instincts themselves.

Marriage, the family and the home are the institutions which intelligence has adopted to secure and maintain in the most advantageous conditions:—

(1) The production, care and education of children.

(2) The right direction of the natural instincts and affections of men and women.

(3) The comradeship of men and women.

"Marriage is on the whole rather a contract for the production and maintenance of children than an authorisation of sexual intercourse." *(Encl. Britt:* Vol. XIV).

Monogamy is the highest type of marriage. Monogamy is, however, not primitive nor is it 'natural' to man; it is an achievement. Our progress towards true love and civilisation is marked and can be measured by our progress towards true monogamy.

"Monogamy is not only the most important form of marriage, not only that which predominates in most communities, and which occurs, satistically speaking, in an overwhelming majority of instances, but it is also the pattern and prototype of marriage. Both polyandry and polygamy are compound marriages, consisting of several unions combined into a larger system but each of them constituted upon the pattern of a monogamous marriage. As a rule, polygamous combination is successive monogamy and not joint domesticity." *(Encl. Brtt:* Vol. XIV).

The institution of monogamous marriage has not always been possible for all (e.g. through economic causes) and has not always brought happiness to all. Hence while revolutionary thinkers have sought to destroy the whole system, others have sought to remedy its defects by relaxing the standards of the past.

This has given rise to a crop of problems :—

(1) Divorce— the dissolution of marriages that have been unhappy either through sexual or other incompatibility or through the unfaithfulness of one or other of the partners or of both.

(2) Birth-control— the use of contraceptives, whereby sexual gratification may be obtained without the responsibilities of parenthood.

(3) Extra-marital relations— the right of sexual intercourse outside the institution of marriage.

It would be impossible to generalise or lay down a rigid standard on matters at once so intimately personal and also of such far reaching consequences to society. Perhaps not one of them would be always and absolutely wrong. Exceptional cases will require drastic remedies ; in such cases it would be advisable to consult an experienced Doctor and a Priest in whom one has confidence. Yet the general acceptance of divorce or birth-control or extra-marital relations as a principle of social action would be always and absolutely wrong. It would obstruct and defeat the ends of nature and not promote them.

The separation of the sex instinct from the parental instinct is the foundation of all these proposals. Such a divorce of the two instincts is a contradiction of all that biology, history, morality and religion teach. Biology teaches us that the gratification of the sex instinct apart from parenthood though immediately pleasureable is not ultimately satisfying. It is generally attended by physical and emotional disturbances and leads to racial suicide. History confirms the teaching of biology. The disassociation of sex and parenthood leads to self-indulgence and national degeneration. *(Vide Fall of Rome).* Morally too sexual gratification that eliminates the responsibilities of parenthood is a devitalising thing and results in the demoralisation of character. Lust or the disassociation of the pleasures of the sexual act from its responsibilities is in that sense unnatural and destructive not only of the well being, but of the very being of individuals and of nations.

THE SNARES OF DEPRESSION.

The English word 'depression' is a very inadequte translation of a subtle and complex evil, which the ancients called 'acedia.' Acedia or 'Accide' is an amalgam of gloom, sloth and irritation. It is a blight over the soul, holding heart and brain in the grip of despair and defeatism. The man who succumbs to 'acedia' is a lost man ; happiness goes out of life ; truth beauty and goodness are vain ; religion becomes unreal ; moral values become mere fictions of the mind and faith an illusion. 'Acedia' is a state in which one likes to do nothing on one's own but "everything that everybody does seems inopportune and out of place."

It is at such a time that man meets his severest temptations. In the inner loneliness a man may abandon himself to evils in contempt of truth and righteousness, or yield to the solicitations of passion in ways irreconcilable with his normal standards of virtue, or sink into a condition of apathy and listlessness.

Depression may be an ailment as much as an evil. It may be due to physical cause; if so treatment should be taken to restore one to health of body and mind. But more often it springs from deeper and more subtle spiritual sources—neglect of recognised duties, stifling of one's affections, a sense of unforgiven sin, a refusal to face the realities of life, carelessness in response to the call for self-sacrifice, the frustration that follows the failure to make situations subsidiary to one's wishes and ministerial to ones comforts, a constant peril thus to the double-minded.

How then is one to reinforce his will to counteract this gloom ?

(1) Consult a doctor and find out the illnesses of the body that are remediable.

(2) Search yourself, perhaps with the help of a trusted and experienced friend, for the causes of emotional disturbance and face up to them.

(3) Try and understand the trials and anxieties of others, especially the ceaseless tragedy, the anguish and privations that confront so many from day to day and so rouse yourself from your petty fears and frustrations. The brave and quiet spirit, one sees so often, in those deposed and disinherited by life will shame us out of our unmanliness.

(4) Don't idle and brood over your misfortunes. Engage yourself as promptly and strenuously as you can in the task nearest at hand, even if it be the featureless routine of business letters and visits. Activity of the right sort is a safeguard.

(5) Go out of your way to do something to relieve the wants of others. "When you find yourself overpowered by melancholy" says Keble, "go out and do something kind to somebody or other."

CHAPTER IX.

Faith.

Faith is not opposed to reason ; it is opposed to intellectual and moral scepticism. A boy is said to have defined Faith as "the power which enables us to believe what we know to be untrue"; of course that is not Faith but intellectual dishonesty, or superstition, or blind credulity. Faith is largely an activity of the will. It is not merely a reasoned belief in 'the ultimate decency of things, but a readiness to act upon and live out in our lives whatever is to us the noblest hypothesis about life, in the assurance that what we now know to be true will also prove to be true. The English word 'Faith' is derived from the French 'foi' which in turn owes its origin to the Latin 'fides' or 'doing'; the original connotation of which was action more than belief.

So the writer of the Epistle to the Hebrews defines faith accurately as "the assurance of things hoped for, the title deeds (to a property) we have not seen."

Faith is a kind of climbing instinct. "The process of verification begins as soon as we have honestly set out to climb. We ourselves change and the world changes to our sight. The landscape opens out more and more as we get further up the hill." *(Inge)*

To some faith is an achievement–the result of intellectual inquiry, emotional experimentings and personal experience.

To others faith is a gift, which charges the emotions, illuminates the intellect and directs the will. To the average man faith is both a gift and an achievement ; i. e. a gift that has to be rightly developed and carefully directed.

Faith plays a large part in life. There is a measure not only of risk but of faith in every enterprise.

Love and friendship begin with faith in a person which knowledge vindicates. We accept it on trust and prove it true by experience. "Probabality," said Bishop Butler, "is the guide of life." There is today a large faith in the possibilities of Science, just as there is a growing lack of faith in man's ability to build a new world by his own unaided efforts. All patriotism implies an intense faith in a corporate life. All our relationships one with another are based on faith; that is why a man who has lost faith in his friends will isolate himself; a man who has lost faith in his servants will not be able to partake of a meal in his house. Faith then is a principle which underlies all life and which makes the ordinary actions as well as the higher deeds of mankind possible.

Three simple tests may be applied to all forms of faith:

(1) The moral test- How far does yuur faith make a better man of you?

(2) The social test — How far does your faith enrich the community?

(3) The rational test- How far is your faith in accordance with the accepted and proved body of knowledge e.g. the laws of evolution, conservation of matter, conservation and dissipation of energy, cause, and effect?

INTELLECTUAL SCEPTICISM OR AGNOSTICISM.

An agnostic is one who holds that nothing is known or likely to be known of anything, save material phenomena. If this definition is pressed, it becomes self-contradictory. If we do not know anything about the ultimate nature of reality, how do we know it is 'unknowable'? Most agnostics seem to know a great deal about the 'unknowable.' The average man who calls himself an agnostic employs his time in dogmatic denial of other people's faiths.

"Let knowledge grow from more to more
But more of reverence in us dwell
That mind and soul, according well
May make one music as before."

But agnosticism of the intellectual sort has its strong points. It is not irreligious but reverently suspends its judgement. There is a fine honesty about its doubts.

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

A good many people stress the 'doubt' and not the 'honesty' and so make 'doubt' a substitute for thought and study; some seek to escape the moral demands of faith because morality is uncomfortable to them.

The 'honest doubter' will however come to a point when he will begin to doubt his doubts and believe his beliefs.

MORAL SCEPTICISM.

This is really an excuse for self indulgence. No one would defend it.

It would in effect say "I can't know that anything is good or bad and therefore it doesn't ultimately matter whether I am selfish or wicked, a murderer or a saint." Another variant of the same theme runs "I can't know what will happen tomorrow, therefore I should not prepare for it." These of course are the old arguments which seek to justify extravagance and self-indulgence and selfish pleasure.

There is a second type of moral scepticism, which we have inherited from the so-called conflict of religion and science in the 19th century. It is now discredited in educated circles but is still popular among ordinary folk, who take their science and religion alike from cheap writers who know little of scientific thought and less of religious beliefs. R. L. Stevenson writing in the seventies states the position of such people accurately in the following words:— "By the scope of our present teaching nothing is thought very right and nothing very wrong, except a few actions which have the disadvantage of being disrespectable when found out: the more serious part of men incline to think that all things are rather wrong; the more jovial to suppose them right enough for practical purposes." *(Lay Morals)*.

This is of course not to deny the validity of true religion but to make of respectability an easy, comfortable religion a very real temptation to most men at all times.

FAITH AND REASON.

Intellege ut credas; crede ut intelleges *(4th c. Epigram)* Faith and reason are not contradictory things; they are not even parallel lines of development; they are correlatives. It would be true therefore to say that "faith and reason must accord so far as they cover the same ground." Some however do not find it impossible even to believe in things apprehended by faith which contradict the conclusions of scientific thinkers on the ground that conclusions of science are not final, only tentative and speculative—satistical averages based on observation. We need not accept this stand-point. Yet, there is a sense in which faith transcends reason. The highest truths, though probable, may be beyond the reach of immediate demonstrable proof—at least for the present they are not demonstrably false. It is well to remember that there is no intellectual certainty in any proposition — in religion or in science — only probability. And probability is a sufficient working basis whether it be for a scientific experiment or a religious dogma. "Faith, then," "says Kirk," is the power by which in committing himself fully to a way of life, a man gradually comes to a clearer apprehension of its intellectual implications, laying hold upon them with an evergrowing certainty as to their truth and importance for his life. Throughout the process reason is called into play, collecting, classifying and weighing the evidence for each point of truth as it emerges and looking for corroboration of truth already grasped in the new experience to which it continually opens the door. Reason, therefore, we may say, both prepares the way for faith and confirms it when it has taken root in the soul."

CHAPTER X.

Hope.

Hope is the opposite of despair. It is not the easy optimism that is based largely on good health or a cheerful disposition, but a reasoned belief in "the ultimate decency of things," a conviction that beauty, truth and goodness have an eternal value and must prevail. Hope does not say "All's right with the world" when obviously so many things are wrong with the world. Hope does say "All can be made right with the world," given right effort and goodwill. Hope is thus a necessary condition for progress of any sort.

"Say not in the struggle nought availeth,
The labour and the wounds are vain;
The enemy faints not, nor faileth,
And as things have been, they remain.

* * * *

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in the main."

(A. H. Clough)

Hope then is not merely the faculty of looking at the bright side of things, but the belief that the bright side of things is ultimately the true side of things. Hopeful living is therefore healthy living, and happy living; in medical practice hope is regarded as one of the most powerful curative agents and every attempt is made to infuse hope and courage into the patient.

"Lose heart, lose all."

Hope is sometimes spoken of as the anchor of the soul. In the stormy sea of life it affords security and stability. A 'hopeless' life would be a desperate, aimless life. Would the farmer sow, if he did not also hope to reap? Would the soldier fight but for the hope of victory? Would the athlete endure long and tedious training and self-denial but for the hope of the keen nerve, the firm muscle and the hardened frame that will give him the coveted victory? Hope holds out the promise of attainment and is therefore a great incentive to effort.

Hope is a continual reaching forward to what is to come; it can never rest in the present, but seeks something more satisfying, hoping against hope for a 'tomorrow better than today.' It enables us to stand in the shadow of the present and see the sunlight of the morrow. Hope is in fact the whole human personality in desire or aspiration. "Dum spiro spero," 'While I breathe, I hope.'

Since hope is not a placid expectation of good things to come, it implies that —

(1) Hope must be based on facts and founded on reality, Hopes that are based on shallow optimism or ignorance are misleading and fantastic. Hope without reason only creates a fool's paradise. (Relate the story of Don Quixote who went about seeking to be thought a valiant soldier, who attacked a windmill in the hope that he was taking a castle; who charged a flock of sheep in the hope that he was routing an army.)

(2) Hope must be associated with godly or filial fear. "He who hopes without fear grows careless, just as he who fears without hope is downcast."

(3) Hope must go hand with faith. It is only thus that we can attain to a hope which the world cannot whip or tame and no disappointment defeat. To lose one's faith is sooner or later to lose hope and love. The highest aspiration of men without faith is to build the future on 'the foundations of unyielding despair.' *(B. Russell)*. The end of that attempt is generally a tragic life of disappointed hopes and broken dreams.

Let me close this chapter with a few practical suggestions:

(1) There is no such thing as Failure, except despair, i. e. the failure to hope. No one is really beaten unless he is discouraged.

"To bear is to conquer our fate."

(2) Do not expect too much and do not expect it too quickly.

(3) Remember that the darkest hour comes before the dawn. Trouble, disappointment, frustration, adversity, these may be the cradle of greatness. "It is good for me that I have been in trouble," said the Psalmist, for trouble can be turned into a flowering time of character.

CHAPTER XI.

Love.

Henry Drummond rightly gave the title "The Greatest thing in the World" to his book on Love; for it is love that has produced the world's great souls (Jesus, Buddha, Pastuer, Livingstone Grenfell) and the world's most constructive achievements.

Love is the cement of society; a loveless world would be cruel, bestial. Aristotle regards love and friendship as the powers that "hold mankind together in communities and cities."

It is true that force can do much and is necessary to repress, restrain, coerce and destroy, but force cannot create or organise anything permanent.

Napoleon once remarked "Do you know what amazes me more than anything else the impotence of force to organise anything? In the long run the sword will always be conquered by the spirit." Love is the only real constructive force. Secondly, while intellect may see the actualities of a person or a social institution, it is love that sees the possibilities. There are truths about humanity which would never have been discovered unless love found them out. e. g. (1) that schools should be centres of persuasion not coercion. (2) that punishment should be reformative, not vindictive or merely deterrent. Love is therefore not only a constructive but a creative force. Finally Love is also a redemptive force; it makes beautiful the lives of those who exercise it and those on whom it is bestowed.

LOVING OUR NEIGHBOURS.

We are asked to love our neighbours as we love ourselves. Two Greek words are used to distinguish between loving and liking. The Greek word 'Eros' means 'liking', 'affection.' The Greek word 'Agape' means 'loving-kindness,' 'benevolence' towards others i. e. an attitude of desiring and willing the highest good of others.

Eros is connected with the emotions; satisfaction is sought in it for the individuals who love each other; happiness is the chief goal.

Agape is connected with the will; the self is lost sight of in the act of self-giving; holiness is the goal. Thus we cannot love all men in the sense of 'eros'; we can only love those who attract us.

But we can love all men in the sense of 'Agape'—whether they attract us or repel us—i. e. we can so dispose our wills that we will be prepared to promote the physical and moral welfare of others, irrespective of the attraction or repulsion the persons may excite.

I must therefore love (agape) all persons, but will only love (eros) a few who attract me.

Agape is a peculiarly religious word because it is based on a knowledge of the 'ultimate good', the 'summum bonum.' Eros is instinctive and emotional and is concerned with immediate happiness; lacking a knowledge of the 'ultimate good', it might seek to ensure happiness in ways inconsistent with it.

To love our neighbours rightly (agape) is therefore one of the duties of a good citizen.

LOVING OUR ENEMIES.

"Hatred does not cease by hatred any time, hatred ceases by love, this is an old rule." *(Buddha)*

We are to love our enemies by setting our wills to do them good. It is only if we refuse to treat people as our enemies that we have the best possible chance of winning them to be our friends. Only those who see the best in others can evoke the best from them. To be vindictive to our enemies is wrong. But when our personal feelings have been subdued, it is quite possible that, if a wrong has been done to us or to others, another duty, the duty of social justice, may require of us the right to secure a due measure of compensation. That would not be revenge but justice, and would be as much our duty as the duty of self-effacement.

Yet when justice has been done, it is only constructive goodwill that can help to change a man. "Love your enemies; do good to them that hate you," even so shall we become good men and good citizens.

LOVING KINDNESS TO ANIMALS.

There are two schools of thought on this question. One school of thought holds the view that animals are not persons and therefore have no rights. Men have no duties as such to animals, but kindness to animals is an obligation we owe to our own characters, which can be brutalised and degraded by wanton cruelty to helpless creatures.

Thus though we have no duties to animals, we have duties in respect of animals. We may therefore kill for food, or to preserve life or the means of livelihood. We may not kill merely for pleasure or inflict on animals any unnecessary sufferings.

Others hold the view that animals have souls, though less developed than those of men, and that killing is at best a cruel necessity. Probably the majority of mankind has held this view from Buddha and St. Francis to Wesley and Kingsley.

On this vexed question, it would be impossible to say anything conclusive, but it would be both reasonable and fair if in a predominantly Buddhist country, like Ceylon, hunting for sport was not permitted, and killing for food severely restricted; vegetarianism is more helpful than harmful in a tropical country.

Apart from religious scruples, feelings of humanity should make us kind to animals. They suffer pain and the sense of loss. The very fact of their weakness and our strength should make us merciful to them. To the dog, horse, ox etc., we owe a debt of gratitude which can only be repaid with kindness. Besides being kind to animals ourselves, we should try to secure their kind treatment by others. *(Refer to the work of the S. P. C. A.)*

The great Buddhist ruler Asoka, is said to have instituted hospitals for the use ont only of men but of beasts. One of those hospitals for beasts is described by a traveller in India C. 1800, as "covering a space of about 25 acres and sheltering all manner of sick animals." He saw two animals who were so feeble that they could not crop grass, being fed by the doctors with bread and milk. *(Refer to Bird & Beast Sanctuaries)*

"Mere witless killing," says H. G. Wells, "will give place in a better educated world community to a modification of the primitive instincts that find expression in this way; changing them to an interest not in the deaths but in the lives of beasts, and leading to fresh and perhaps very strange and beautiful attemps to befriend these pathetic, kindred, lower creatures we no longer fear as enemies, hate as rivals or need as slaves.

> *"He prayeth well. who loveth well,*
> *Both man and bird and beast,*
> *He prayeth best who loveth best*
> *All things both great and small."*
>
> *(Coleridge)*

Note The following subjects may be discussed under this section (1) Cruel sports (2) Hunting (3) Vivisection (4) Vegetarianism.

CHAPTER XII.

Religion.

There are two serious difficulties in any attempt to define 'religion.' First 'religion' does not mean any particular religion : secondly 'religion' cannot be defined by what it is at any particular time or place. No definition of religion will therefore embrace every variety of religious experience.

SOME DEFINITIONS.

(1) "Religion is what the individual does with his own solitariness." *(Whitehead).* This neglects the social aspect of religion.

(2) "The direction of the will which corresponds to the idea of the deity ." *(Pfleiderer).* This neglects the emotional side of man's nature.

(3) A mental faculty or disposition which enables a man to apprehend the infinite." *(Max Muller).* Here too much emphasis is laid on the intellectual aspect.

(4) "A belief in spiritual beings." *(Taylor).* This is very wide, but does not embrace every religion e. g. Buddhism.

(5) "Faith in the conservation of value." *(Hoffdoeing).* This is a philosophical statement of the outcome of religion rather than of the meaning of religion.

(6) "A body of scruples which act as an obstacle to the free exercise of our faculties." *(Reinach).* This is a false emphasis on a very subordinate feature of religion.

SOME ESSENTIALS.

Because a man's religion is the expression of his personality at its deepest and fullest, it must have at least five elements.

(1) A Cognitive or knowing element ; religion must give satisfaction to the profoundest intellectual inquiries.

(2) An Emotional or feeling element ; religion must answer the deepest needs and demands of the human heart.

(3) A Volitional or acting element : religion must issue in acts of worship and service satisfying to the individual.

(4) A Social element; religion must exist in a social environment and express itself through social means. Religion involves a paradox,—it must be intimately personal, yet a purely personal religion is valueless. For the spiritual life of an individual needs a social medium for its growth and fulfilment.

(5) An Eternal element; religion must go wider and further than human relationships extend.

THE EVOLUTION OF RELIGION.

The recognised treatment of religious development is now historical. Religious evolution may be traced through three broad stages.

(1) Tribal. (2) National. (3) Universal.

1. **Tribal Religion.** Primitive man had to come to some understanding with the environment in which he found himself. It is probable that at first he did not invest the objects around him —water, trees, stone, animals—with any power greater than his own. The earliest stage may then be described by the term.—

ANIMATISM—A vague consciousness of being alive in a world alive.

Gradually he found objects and elements breaking the sequence of his expectation. Unexpected, incalculable things happened, storms arose, lightnings flashed, the heavens thundered, the floods came. Sometimes very simple things upset his calculations. He was unexpectedly drowned, or a tree collapsed and destroyed his dwelling, He then began to believe that powerful spirits, who had to be appeased, resided in material objects. This is the Animistic stage. The transition from this stage to the next—

SPIRITISM—followed easily. The spirit, which in the earlier stage was bound to a particular object or a local habitation, was liberated and given the power of free movement; the spirit is now in a disembodied state capable of using natural objects as its instruments; it does not permanently reside in them. Ancestor-worship is a particular application of Spiritism.

TOTEMISM—the next significant advance implies a more developed state of society. The totem may be an animal or a plant which embodies the unity of the tribe, and its life is mysteriously connected with the life of every member of the tribe. Animism and spiritism had been primarily affairs of the individual; Totemism is a social affair and needs a community.

2. **National Religion.** Religious development proceeded with social development and the transition from tribal to national religion was as gradual as the development of social life and organisation. As primitive man passed from the nomadic stage and began to settle down to till the field and tend his flock, he began to relate the present to the future and to seek for a type of worship that would go beyond the fulfilment of his immediate needs.

This process was aided by the political fusion of tribes into a nation under the pressure of external necessity. Each tribe would thus bring into the national relationship its own totem and its religious tradition. This syncretistic process, i. e. the process of assimilation, resulted in the next distinctive stage of religious evolution..

POLYTHEISM, when each nation had several gods. Gradually as one man or one tribe gained supremacy over the others, the god of that particular tribe gained an ascendancy over the rest. It is possible that Monotheism was the natural counterpart of the social institution of monarchy. To monarchy in earth, it was assumed that there was a corresponding monarchy in heaven; e. g. Marduk in Babylon, Dagon in Philistia enjoyed in these countries, a supremacy over the other gods, who came to be regarded as lesser gods.

In Greece where republican ideas prevailed, the social order was projected into the scheme of things, leading to the notion of a republic of gods, in China, there was a heirarchy of gods; the Roman Pantheon was organised on Imperial lines.

Universal Religion. With the growth of religious consciousness and of wider opportunities to realise the oneness of humanity, reaching beyond the frontiers of race and nation, the individual began to realise that a national religion could not meet his deepest needs. He demanded a universal religion embracing all men at all times and in all places.

The 6th century B. C. is remarkable for its demands in this respect, and is connected with the rise of great prophetic personalities — China has Confucius, India has Gautama, Greece has Pythagoras, and a little later Israel has a line of great prophets, Isaiah, Jeremiah etc.

The four great universal religions of the world today are— Islam, Hinduism, Buddhism, and Christianity.

The Universal religions fall into four classes—

(1) Natural religions: those based on reason alone e. g. Buddhism.

(2) Supernatural religions: those based on reason and revelation. e. g. Islam and Christianity.

RELIGIOUS TOLERANCE.

Freedom of worship and belief for all alike is one of the most priceless and hard-won possessions of civilisation. The history of some of the great religions has been darkened by the shadow of religious intolerance. Misdirected and ununderstanding zeal have resulted in bigotry and persecution, impoverishing the community of the services of some of the best and noblest of its children. We have come to realise the futility and the folly of religious persecution. Persecution cannot kill the truth—"the blood of the martyrs is the seed of the Church."

Much that passes for truth is only opinion, and opinion changes. Truth is one, but our apprehension of the truth is partial and men see truths in different lights and under different aspects.

"Our little systems have their day
They have their day and cease to be"

Time is on the side of the truthful; for while error and deceit pass away, "truth is great and will prevail."

We do not serve the cause of goodness by being narrow-minded nor should we think that because people do not hold our opinions they are therefore wicked. We should keep an open mind and be charitable.

Religious toleration implies two thinge — first freedom of worship i. e. the provision that each religious group shall be safeguarded and secured in the practice of its religious rites, observances and duties, so long as they do not conflict with public order and public morals; secondly freedom of conversion, i. e. the provision that an individual has the right to change his religion and the right to preach his faith to others.

When the Covenant of the League of Nations was being drafted President Wilson tried his best to secure the insertion of a clause guaranteeing religious freedom; this had to be dropped because the parallel clause guaranteeing racial equality, which the Japanese wished inserted, was rejected at the instance of the British Empire Delegation. That rejection is a melancholy but significant commentary on subsequent events in the far East,. *(Vide the League of Nations and the Rule of Law by Sir Alfred Zimmerman.)*

CHAPTER XIII.

Physical Well-being.

HEALTH.

Good health is not the mere absence of disease ; it is a positive feeling of well-being.

The care of our health is a sacred duty, and the conditions of our life today render it especially important.

The Egyptian and Greek reverence for the body was wiser than the medieval contempt and our own indifference to it.

The Greeks "made physical as well as intellectual education, a science as well as a study………they developed by a free and healthy life, those figures which remain everlasting and unapproachable models of human beauty."

Health is a great element of – – (1) Happiness
(2) Beauty.
(3) Efficiency.

"Mens sana in corpore sano" was the ideal which the Romans set before them." "To keep the body in health is a duty, for otherwise we shall not be able to trim the lamp of wisdom and keep our mind strong and clear. *(Lord Buddha)*

Many diseases might be obviated by a little care and attention and by some elementary knowledge of the laws of health. To cure a disease is a noble thing; to prevent it is better. Half the total number of deaths in Ceylon are due to preventable diseases. Not expense, but prejudice and carelessness are our worst enemies.

Some requirements – (1) Pure Air.
(2) Pure Water.
(3) Good Food.
(4) Healthy Dwellings and Personal Cleanliness.
(5) Exercise.
(6) Rest and Refreshment,

PURE AIR.

"In aere salus" and one can hardly be too much out of doors in these days when we spend the greater part of our lives in cities and work in shops, factories and offices.

The air about us is constantly rendered impure by respiration and combustion, smoke, decay and dust.

The more therefore we can get out of cities into the large open spaces, the better it will be for our bodies. Fresh air cleanses the blood and takes away waste matter.

A man, we know, can live several days without food, but without air he would die in a few minutes. A part of every day should therefore be spent in the open air, either in active sports or walking.

People suffer most from want of air at night. Houses should not be closed so as to shut out the fresh air. When working we should try to sit upright, so that fresh air may enter our bodies easily.

PURE WATER.

A wholesome and sufficient water supply is now widely recognised in all progressive countries as a primary public health requirement. In Great Britain and the U. S. A. over 90% of the population have an adequate and pure supply of pipe-borne water. In Ceylon not more than 50% of the population is provided with this essential requirement. The rest resort to wells, tanks and streams which are rarely free from infection and pollution. Consequently many bacterial diseases due to impure water e. g. typhoid, cholera, dysentry, and diarrhoeal complaints are endemic, even in some of the most important towns in this land. Bad water may often be made wholesome by boiling it well and, if possible, by filtering it before drinking.

GOOD FOOD.

A well balanced diet and proper nutrition are essential, if we are to build up a healthy and resistant body.

Foods may be roughly divided into three classes.

(1) Flesh-forming foods –

e. g. meat, fish, eggs, dhall, beans.

(2) Fat-making and Energy producing foods–

e. g. Butter, Ghee, Sugar, Rice, Potatoes, Bread.

(3) Bone making foods–

e. g. Milk, Fresh Vegetables and Fruits, Salt.

These foods contain vitalising factors called Vitamins classified in medical circles as Vitamins A, B, C, D.

e. g. Cod-liver oil contains Vitamin A and D.

Marmite contains Vitamin B.

Oranges, Tomatoes, contain Vitamin C.

There are many other foods which contain these vitamins in varying proportions, and a model food will therefore contain the principal factors in appropriate quantity and quality to repair the waste of the body, furnish energy and heat, and provide for growth. Plain and simple meals will be found far more helpful than highly-flavoured and spiced food and will greatly increase the pleasureableness of eating.

The following are some common defects in our average diet—

(1) Too much rice; chillies, curry-stuffs and other condiments are also used in large quantities.

(2) Insufficient nuts, leafy vegetables, fruits.

(3) Milk and eggs are not used by more than 75% of the population.

(4) The millets, kurrakan etc., are not used at all by a very large section of the people.

(5) Use of too many highly flavoured and spiced dishes.

"All things needful for adequate nourishment of the body and for physical efficiency are present in whole cereal grains, milk, milk-products, legumes, roots and leafy vegetables and fruits, with egg or meat occasionally. What is eaten beside these is more a matter of taste than of necessity." *(Sir R. M. C. Carrison M.D.)*

Moderation in the matter of food needs emphasis. Over eating is injurious and depressing, and is a common weakness in this land. We eat to live. Long meals means short lives.

"Fasting for health is as important as feeding. It would do good to almost everyone to observe a fast day at least once a month."

Moderation, simplicity and self-restraint in food is the way to health, efficiency, and the increased pleasureableness of eating and living.

HEALTHY DWELLINGS.

Some requirements of a healthy dwelling house :-

(a) **Structural.**— The house should be so planned as to give adequate protection from rain, sun, wind and dampness, whilst affording the maximum of fresh air, sunlight, comfort etc :

(b) **Environmental.**— The house and garden should be self-contained and provided with a good water-supply and sanitary conveniences. It should be located in a healthy area amid pleasant surroundings and as far as possible free from dust, noise and effluvium.

(c) **General.**— Sufficient accommodation to prevent over-crowding ; general cleanliness of the home ; care for beauty in architecture and lay out.

PERSONAL CLEANLINESS.

Cleanliness is not only a condition of beauty but is the mother of health and long life. Dirt means disease and death.

Waste matter from the body cannot escape properly, unless the skin is kept clean ; itch and other skin diseases follow. Again waste matter from the body sticks to the clothes, pillows etc.; clothes and beds should therefore be kept clean. Dirty clothes provide a safe lodging-place for lice and disease germs.

Clean hands and clean plates prevent the food from being contaminated. Children should be taught early in life, habits of cleanliness if they are to lead healthy lives and preserve the health of the community.

Cleanliness is therefore a social duty. Just as the individual's best capital is health, so too public health is public wealth. The social sense is so low among us that we are far below European standards in cleanliness with regard to our streets, roads, and public drains. Litter is thrown everywhere and drainage water is emptied into public thoroughfares. Such disregard has often led to great epidemics, which might have been avoided by observing simple rules of hygiene and and sanitation.

Cleanliness is also connected with purity of heartand mind; it is next to Godliness in the sense that the man who is careless about outward cleanliness is not likely to be careful about purity of thought or life. It is interesting to note that the ceremony of baptism or the outward cleansing by water was meant to signify the desire for purity and to indicate that clean bodies and pure lives should go together.

SOME PRECAUTIONS.

Mosquito nets protect us from the bites of the anopheles mosquito, the carrier of malaria. Vaccination prevents small-pox; innoculation renders us immune to enteric, plague and cholera. If proper care is devoted to the disposal of animal and human excreta, if stagnant pools are drained away or treated with kerosene oil, then disease-carrying germs will lose their breeding-grounds.

These simple precautions are more a matter of enlightenment and effort than of expense.

CHAPTER XIV.

Physical Well-Being.

EXERCISE AND REST.

"All work and no play makes Jack a dull boy." If the work is indoor-work, it would almost certainly also make him a delicate boy. The three words Healthy, Whole, and Holy, have a common origin and are closely connected with each other. Their goal is the same, a full and splendid man-hood.

1. **Games promote Physical Health.** When we exercise our bodies we—

(a) take in more oxygen from the air than we otherwise would and the lungs are thus purified and the blood enriched.

(b) sweat more, and our bodies are thus freed from impurities and made cleaner and healthier.

(c) improve our appetite, digestion and assimilation.

(d) rest and refresh and strengthen the brain for more and better work.

(e) gain a strong arm, a sure aim, a steady eye and dignity of bearing.

2. **Games have a Moral and Social Influence.**

(a) They promote daring and endurance, self-command and good humour. There is more truth than is now generally allowed in the saying that the battle of Waterloo was won on the playing fields of Eton.

(b) They promote team-spirit by teaching the power of working with others, a training which is among the best things for success in every condition of life.

(c) They bridge class and race divisions, bring people together by a common interest in sport, and help them to be colleagues with all those who work fairly with them.

(d) They teach discipline and the lesson of subordinating personal glory to the weaker but wider claims of the common good.

(e) By custom, if not of their very nature, they teach fairness in play. We shall need this spirit of fair play when the stakes are higher than they ever are at school—fair play for great ideas, for right causes, for great and small, for rich and poor. "For when the one Great Scorer comes to write against your name; He writes not how you won or lost, but how you played the game." "A fair field and no favour" is a great maxim.

(f) They teach us how to win without arrogance and how to lose without bitterness.

Thus as many lessons in school life may be learnt on the playing fields as in the class-room. Games should however be the recreation, not the main business of life.

3. Other forms of recreation.

(1) REST AND SLEEP. Children of 10 and 12 years require about 9 hours sleep; adults require at least 7 hours sleep. Sir W. Jones divided the day thus :—

"Six hours to law, to soothing slumber seven,
Ten to the world allot, and all to heaven."

Rest is a great tonic after labour; otherwise rest is idleness.

(2) THE RIGHT USE OF LEISURE. Though most of us have the opportunity of leisure, few are capable of using it easily, happily and profitably.

Life is more than an alternate series of work and play and sleep. Leisure is the time of the spirit's freedom. It should be employed in cultivating the sense of beauty and in acquiring some pursuit or hobby, which will be a constant joy and comfort not only in youth but in old age, which has no longer the promise and power of youth. Such opportunities of high delight are innumerable—conversation, books, music, poetry, art, the beauty and variety of nature; these are but a few of the indefeasible good things of life, which crown one's leisure with fulfilment. One great defect of our present educational system is that it is too academic and fails to awaken and stimulate in us the love of Beauty.

"The hours when the mind is absorbed by beauty are the only hours when we really live, so that the longer we can stay among these things, so much the more is snatched from inevitable Time."

* * * *

Good health is not merely a matter of physical fitness; it is also a matter of the mind. Anger and hatred and fear sap our vitality, while laughter and joy and good-humour and contentment lengthen our days. Jowett is reported to have once said that the way to live long is to have a great work in progress; you would live to finish it.

THE HOPE OF THE BODY.

Plato on the 3rd book of the "Republic" warns us against two dangers in the treatment of the body.

(1) An exclusive athleticism, in which good means are spoilt by an inadequate end.

(2) Valetudinarianism, in which ill-health is worshipped under the subtle guise of health.

To these may be added the short-sighted error of regarding the body as a mere material frame-work, either to be despised and crushed or to be circumscribed by its transient desires and needs. The body is not an instrument for mere physical gratification but the instrument of a full and perfect manhood. The body should be reverently and watchfully ordered so that it may become a fit vehicle for the expression of the best in man. Misunderstanding of the nature of the body, its meaning, its purpose and its capacity, leads not only to the loss of strength and liberty and joy by sheer misuse (e.g. gluttony, drunkenness, lust), but also to a grievous loss of the worth and happiness of life.

The world of the spirit rains down its joys abundantly on those who through discipline and self-mastery have transfigured the material.

Note I. BODY AND MIND

A Healthy Mind Requires a Healthy Body.

It is of course a fact beyond gainsaying that there have been numerous instances in which those whose bodies are diseased have had minds that were vigorous and fit and healthy. Sometime ago a little book was published called "Shut In." It was written by a man who had been on his back for twenty-five years. There is nothing unhealthy or morbid about it: it is one of those splendid and triumphant things which ought to shame into silence our trivial complainings. That kind of victory does happen, but it does not alter the fact that ill-health, generally speaking, is a big handicap to the mind. A healthy mind and a healthy body go together and the one reacts on the other. Many a man who has been led to take greater care of his body by exercise or other means, has discovered that the greatest benefits he has received thereby have not been physical at all. They have been mental and moral. The new vitality has shown itself in added courage and initiative and resourcefulness, and he has been able to face life with a sense of freedom and adequacy hitherto unknown. That is one reason why the modern drive for physical fitness deserves the wholehearted support of all ; and one of the great tasks before us is to work for the removal of those social conditions which make sound physical health well-nigh an impossibility for hundreds of thousands. A healthy mind requires a healthy body, and we have to remember that it is not enough to aim at and work for physical renewal. For it is also true that a healthy body requires a healthy world in which to live and it should be the concern of every man and woman to help to produce that kind of world.

A Healthy Body Depends Upon a Healthy Mind.

There is however, another side to the picture. When we speaks of "health," it always means something more than physical fitness. It means "wholeness," the health of the whole personality, and that means not only a body free from debilitating disease but also a mind at peace, with a right outlook on life, and a soul free from fear and hate. One of the great discoveries of modern psychology has been the discovery that very many physical diseases are the result of some mental disturbance or mal-adjustment, some fear, some anxiety, some inner conflict that breaks out in physical weakness or disability.

Probably the commonest of these states of mental ill-health, which bring physical ill-health in their train, is what the doctor would call an "anxiety-state," but which we should call simply "fear" — fear which has become a habit and got hold of the mind and is lurking in some hidden part of it. It may attach itself to many different things. Some people are afraid of illness, for themselves, or for those they love. Others are afraid of misfortune and the loss ot business. Some are afraid of the future. Some fear the loss of reputation, and others are afraid of failure. Some are afraid of people. Some are afraid of death and others are even more afraid of life. This fear, whatever form it may take, cannot be evaded or pushed into a corner and forgotten. It is lurking constantly in secret places of the mind, and it sets up a hidden anxiety which is one of the greatest factors in ill-health.

Again, some people are a prey to physical troubles, because they lack some big purpose in life. When a man has nothing else or nothing better to think about, he is apt to think about himself and this opens the way to all kinds of morbid feelings. Moreover, if the mind is inactive, the body tends to degenerate. *(Adapted from 'The Ceylon Churchman')*

CHAPTER XV.

Physical-Well-being.

TOBACCO AND ALCOHOL.

"Some persons think it wrong to take tobacco and drink alcoholic liquors; some think it right in moderation; nobody thinks it wrong to go without." To this we may add that there are some who think it unmanly not to smoke or drink. Nothing could be further from the truth. Total abstinence is probably the wisest and the manliest course. "Where Satan cannot go in person," says an old Jewish proverb, "he sends wine."

Dr. Mary Rutnam *("Health Manual." Part 1 Pages 161-166)* quotes the following to show the injurious effects of tobacco on the human body.

(1) The lung of the average smoker hold 5 cubic inches less than those of the non-smoker.

(2) Nicotine in the blood destroys 1 in 10 of the red corpuscles.

(3) Nicotine causes the heart to beat too fast and a condition known as a 'tobacco heart' sometimes develops.

(4) Nicotine is injurious to intellectual development. The students of Yale University, U. S. A. are divided into 4 grades of scholarship. Of these in

Grade I	25%	were smokers.
Grade II	48%	,, ,, .
Grade III	70%	,, ,, .
Grade IV	85%	,, ,, .

(5) Nicotine decreases the power of nervous and muscular action: hence athletes are asked rigorously to abstain from smoking.

(6) Nicotine slowly but subtly undermines character.

(7) Smoking is an expensive and useless habit.

The following is Dr. Mary Rutnam's summary of the baleful effects of alcohol:—

(1) It hinders digestion : it is a cell poison.

(2) It weakens the heart muscles and causes fatty heart.

(3) It injures liver cells, causing abscess of the liver and "drunkard's hobnailed liver."

(4) It is one of the causes of Bright's disease of the kidneys.

(5) It affects the brain cells; it hinders efficiency. Total abstinence is necessary for the highest efficiency.

(6) 70%-80% of all violent crime is due to alcohol.

(7) It shortens life; prohibition in the U. S. A lowered the national death rate more than 40%.

(Vide – Chapter X – Health Manual by Mary Rutnam).

Alcohol is often incorrectly spoken of as a 'stimulant'. But tests prove the contrary. Alcohol is not a 'stimulant' but a 'depressant.' It paralyses the higher parts of the brain, which direct aright the more primitive activities and control the fine adjustments of muscular movements. Prof. Haldane likens the effects of alcohol to the effects caused by lack of oxygen. "You have only to reduce the air-pressure by about half to get the symptoms of drunkenness." *(Science and Everyday life — Haldane).* A strong drink, like most drugs, is really an attempt to escape from reality. If taken occasionally and in moderation it may not have any considerable or even recognisable effect on a normally healthy person. If indulged in frequently or intemperately it degenerates into a dangerous habit and renders right thought and right action difficult.

What a healthy human being requires is not an enervating drink but an occasional holiday from his ordinary activities, so as to return to work refreshed and renewed.

Note II. SMOKING, DRINKING AND DRESS

First of all smoking. To those of you who already smoke I say "chuck it," and to those who have not already begun I say "don't." I should like to see every cent now frittered away on cigarettes contributed to or invested in War Funds. I am not asking any big thing of you. For 35 years during working hours my mouth, except when I was eating, drinking or taking part in smokeless functions, was never without a pipe or a cheroot. Since July 28, 1938, I have been a total non-smoker. I tell you frankly and truthfully that I do not miss it. To break the habit requires six months or so of determination ; after that it is easy. But why ever contract the habit ? I will tell you why I did :

(1) My father, grandfather, uncles, schoolmasters and all other grown up men I knew smoked ;

(2) The only one who didn't was in most respects a worm ;

(3) I wanted to be a man and not a worm, and to be sociable in men's company ;

(4) My first pipe made me feel ill and I felt that here was something to be mastered and overcome.

All these reasons were psychologically potent rather than philosophically sound. In after life I have found that some 50 per cent of worth-while people are non-smokers, and that whether a man smokes or not in no way determines whether he is good company or poor company. The amount of money that I have spent on smokes over 35 years won't bear thinking of. My advice to you therefore is not to let any of your earnings go up in smoke.

The Drinking Habit.

Next to smoking comes drinking ; and by drinking I mean of course alcoholic drinking. Now to those who profess the Buddhist or Muhammedan religions alcohol is taboo and it is the plain duty of those who profess a religion faithfully to observe its precepts. To those whose religion demands, as does the Christian religion, not total abstinence but temperance I would say this : that temperance connotes not merely avoidance of inebriety but a strict adjustment of consumption to a man's economic, mental, moral and physical well-being.

The man who drinks, or treats, a drink which he cannot afford is intemperate. For many people total abstinence is an easier discipline than temperance ; and there can be no social stigma whatever attached to teetotalism. Drinking is no more a social qualification than smoking, and my advice to you is not to contract an expensive habit which you can very well do without.

Lastly I want to say a word about clothes. It is amazing to one who has spent most of his life with Malaya and Chinese to find Ceylon subject to the tailor's tyranny in Europe. In the legislatures of the Malay States and Hong Kong and at official functions and dinners in both countries it caused me the utmost envy to see my Malay or Chinese colleagues sitting in the cool dignity of Malay or Chinese national dress while I perspired in the hot, heavy and hideous habiliments of my native land.

Here in Lanka on the other hand I find my Sinhalese friends apparently resigned to being as trussed in the sartorial bonds of Bond Street as ever I have to be. To wear the dress necessary to a cold climate in a very warm one is neither rational, nor hygienic, nor economic, nor aesthetic; but merely mimetic.

Not long ago a newspaper criticised the agenda of a Ceylon political meeting for including a discussion on national dress. The critic considered such a topic unimportant in time of war. If he had read a list recently submitted to me of what were described as necessary imports of clothing he would have passed an entirely contrary judgment.

I have already ordered that an open shirt and shorts shall be sufficient wear in all offices under control of the Executive. I have also throughout my Governorship laid down that national dress may be worn at all Queen's House dinners, functions and interviews.

I do not of course expect elderly men to discard at my bidding the habits and costume of a life time. That would be unreasonable. It is only a growing hermit-crab that changes its shell. The old one becomes permanently encased.

But I do exhort the youth of Lanka, among whom on boys of Royal College, can set a leading example, to free yourself from the absurd convention of wearing unnecessary and unsuitable clothes and footwear.

Footballers' Example.

Our Ceylonese footballers have the sense and the spunk to play the game barefooted. Why then wear stockings or socks or shoes for the day's work when sandals will serve? Please talk all these points over with your school-fellows and with your family at home. I am not dictating: I am suggesting. From lists and figures, however, I am certain that we import a lot of items under smokes, drinks and wearing apparel which we could very well do without, and on which we could save money for investment during the war and for use after the war when economic conditions are bound to be difficult. *(Extracts from a speech delivered by H. E. Sir Andrew Caldecott)*

CHAPTER XVI.

Self-Education.

Education neither begins nor ends at school. School days are a time of training for the big school of the world in which every man is a student and experience is the teacher. Some of the most brilliant men have not distinguished themselves at school, but at school they sowed those seeds of character, industry and perseverance that bore fruit in later life. On the other hand many brilliant boys at school have failed in later life for lack of steadiness and aim.

"Study then," says Lord Averbury, "as if you were to live for ever but live as if you were to die to-morrow."

ON INDUSTRY.

"Genius is the infinite capacity for taking pains." Cleverness is of little avail without labour and application. Time wasted can never be recovered. Industry is the key to success.

Nelson once said that his success lay in having always been a quarter of an hour before his time. Spofforth, the 'Demon' bowler is stated to have owed his success to having never on any occasion bowled a ball carelessly.

"We all complain" said Senecca, "of the shortness of time, and yet we have more than we know what to do with. We are always complaining that our days are few; and acting as though there would be no end to them."

It is said of Hezekiah that "in every work that he began ...... he did it with all his heart and prospered."

The story of human achievement is often the story of men who have attained greatness by persistent industry and effort in the face of obstacles. *(Vide Abraham Lincoln).*

There is an Oriental proverb which runs :-

"Good striving, brings thriving; better a dog that works than a lion who shirks."

An idle man's brain is, we are told, the devil's workshop.

It is a mistake to think of idleness as rest, for idleness is not rest but a burden— "Difficilis in otio quies."

Work then steadily but do not hurry and fuss about it, for haste makes waste and it is not work but worry that kills.

ON PERSEVERANCE.

Great works are performed not by strength but by perseverance (*Dr Johnson.*)

Perseverance is that which distinguishes the strong soul from the work. (*Carlyle.*)

(*Relate the story of Robert Bruce and the Spider.*)

Is there one whom difficulties dishearten — who bends to the storm? — he will do little. Is there one who will conquer? — that kind of man never fails. (*John Hunter.*)

(*Relate the history of the construction of the Panama Canal; also De Lesseps and the Suez Canal.*)

We, in Ceylon, need to cultivate this 'grace of continuance', of sustained effort, of not looking back when once our hands are put to the plough. Nothing great is achieved without perseverance. The ladder that leads to the top is a long one, and he who would climb it must go step by step. Stone by stone a building goes up. Line by line books are written. So too a great character cannot be built in a day. An optimist has been described as a man who looks on every difficulty as an opportunity, and a pessimist as one who regards any opportunity as a difficulty. Success comes to those who have learnt to persevere steadily, turning apparent stumbling-blocks into stepping-stones to a fuller life.

The Memorial Cross to Captain Scott and his comrades has on it the words of Tennyson.

"To strive, to seek, to find, and not to yield."

ON LEISURE.

"Of the two evils, devitalised labour and devitalised leisure, both sufficiently conspicuous in these days. I count the latter as for the wider spread and the more formidable." (*L. P. Jack.*)

Recreation and leisure are not inter-changeable terms. Recreation is rest from work which generally takes the form of play. Leisure is a nobler thing; it is the time of the spirit's freedom, a time for thought and reflection, opening out many possibilities of high delight.

"A poor world this, if full of care
We have no time to stand and stare."

Many fail to carry away from school an appreciation of the good and true and beautiful in life and so fail to find tastes, pursuits and hobbies worth cultivating for their own sakes.

There is a joy in striving to solve the riddle of the stars and in understanding the rhythm and rules of motion of the heavenly bodies. There is a joy in entering into the vision of the poet and painter, to whom has been revealed that ideal beauty, which we but dimly see and can but faintly or feebly express. There is a joy in reading good poetry and in hearing good music. There is a joy in contemplating the problems, which suffering and sorrow, love and life and death present to us.

"To have read the greatest works of any great poet, to have beheld or heard the greatest works of any great painter or musician, is a possession added to the best things of life." *(Swinburne.)*

Education has therefore two sides. It is meant to impart the knowledge, the discipline, and the habits of concentration which are needed to ensure practical success. It is also meant to give one an enlarged capacity for enjoying those pleasures of the intellect and imagination that are open to us.

Beauties presented to ignorance are beauties that are lost, because the mind is not susceptible to their impression. If education and leisure could minister to each other, we would not be in danger in later life of dissipating our energies in wanton waste and frivolous extravagance.

"Unknown to them the subtle skill
With which the artist eye can trace
In rock and tree and lake and hill,
The outlines of divinest grace."

Many men have employed their leisure so profitably that they have become famous. e. g.

David Livingstone, who worked at a loom became famous as a missionary and explorer. Charles Dickens, who was employed in a factory, took to writing and became a celebrated novelist. Abraham Lincoln, who worked as a farm-hand, used his spare time to study politics and rose to be the President of the U. S. A.

ON READING.

Bertrand Russell once said that it is better to read five or six books carefully and thoughtfully than to read a whole library of books in a desultory fashion.

Passive reading, however extensive is not of much use. We ought to live with the author and in the gallery of the imagination, to picture the scenes and understand the thoughts and values of the book. Books are often compared to friends who go with us and are our guides in our most needs. Thus books, like friends, must be carefully chosen, for they unconsciously shape our morals and character. "A good book," said Milton, "is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."

Some books ought to be read for amusement; many more than we do ought to be read for improvement; some ought to be avoided, because they cannot be read without detriment to ourselves. Great books call us to remember what we are and so disturb and move us to action. Cheap novels and sentimental fiction invite us to forget ourselves and lead us into an unreal world of make-believe. The test of good or bad literature lies in whether it quickens us into useful activity or whether it soothes us into forgetfulness of feeling.

Good books are store-houses of health, happiness and information, money spent on them is not an extravagance but an investment. And there is no time better spent than in reading a good book.

"Dreams, Books, are each a world, and books we know
Are a substantial world both pure and good,
Round these with tendrils strong as flesh and blood
Our pastime and happiness will grow."

SOME HINTS ON READING.

(1) Choose your book by referring to reviews in some decent periodical or on the advice of somebody who is well-informed. Prefer weighty, thoughtful books to cheap novels and sentimental fiction.

(2) Read a book not because you want distraction or lack company but because you want to know what is in it.

(3) If a book does not interest you, ask yourself why? Try and widen the range of your interests.

(4) If a book interests you, read other books on the same subject and try and gather some experience at first hand.

(5) Stop to think; criticise and check references.

(6) Enjoy whatever is pleasing — a noble style, a moving phrase, beauty of treatment, the choice of words, the loftiness of thought, the subtlety of line or of metrical invention.

(7) Discuss the books you read and re-read the better books.

(8) Use a good dictionary, like the Oxford Concise and some guides to good English — e. g. Fowler, Quiller, Couch.

(9) Build up your own library of books; and join any public library in the locality.

ON A RULE OF LIFE.

Rules of life are necessary starting-points on the road to the attainment of self-mastery. Such rules, if wisely selected with a view to promote rational aims and if frequently reviewed and revised, help to banish idleness, to fortify the soul against temptation, to strengthen and discipline the will and to render every section of the day true to its appointed character. Such rules of life should be positive rather than negative and should be capable of expansion. They should be such as not only to enrich and deepen the character of the individual but also serve to confer benefits on the community.

CHAPTER XVII.

On the Choice of a Career.

There is today a problem of the educated unemployed and a vigorous crusade against it; little publicity is however given to the kindred problem of the educated employed, whose fine energies are misdirected and driven underground into boredom. To many, their work is a sore burden, and their spirits find no release. We call them 'misfits.' The career we choose should therefore be such as will enable us not only to earn money but to know the joy of craftsman-ship. Work that is suitable to us and in which our energies find release and satisfaction must be found. A wise choice means an interested life and opportunities of achievement and self-fulfilment; an unwise choice spells discontent and even ruin to the individual and loss to the community.

"If I were a cobbler, 'twould be my pride,
The best of all cobblers to be;
If I were a tinker, no tinker beside,
Should mend an old kettle like me."

"Whatsoever thy hand findeth to do, do it with thy might." Remember that all useful work is honourable work, if it is well-done.

MEDICINE.

To be a doctor is a high calling and it is better to avoid it, unless one is constrained and the urge is great.

It demands a life devoted to the study of the art of healing, a sympathy with and an understanding of the sufferer, a readiness never to be "off duty," a real sincerity of purpose and purity of character.

It also means a rather extended and expensive course of studies (6–7 years) requiring diligence and patience.

The best subjects to be studied at school, for those who desire to enter the Medical profession are:

Chemistry, Physics and Biology.

LAW.

Some qualities which go to make a successful lawyer:

(1) Eloquence: i.e. the ability to present a case, clearly, convincingly and persuasively. This is a great gift, but

it is much overrated; mere fluency and force without a sound knowledge of the law and of human nature is of little avail.

(2) Careful study, sustained through life.

(3) A good memory. Law is a wide subject and a great mass of accumulated lore on every conceivable subject has to be studied. One must have the law "at his finger-tips."

(4) An orderly, logical mind.

(5) Wide human interests. The lawyer is often a confessor and an adviser and his advice must be based both on a knowledge of the law and on the knowledge of people. He will need insight into the mind of his clients and foresight to plan wisely for their future.

The course of training is 3 years, followed by an apprenticeship period; many lean years are ahead of the junior until he establishes himself.

Subjects to be studied at school :-

Classics or Mathematics (Provided Latin is taken as one of the subjects.)

At the outset a decision must be made between the two branches into which the practice in law is based — that of the Proctor and that of the Advocate.

TEACHING IN SCHOOLS.

Much more than an intellectual equipment is necessary for a teacher; real aptitude is needed if the work is to be happy and the result of one's exertions to be of lasting benefit.

Since entrance is not difficult and the conditions of life and living fair, many regard teaching as a "2nd string to their bow" and the profession is thus an attraction to those who ought never to have taken to it.

A teacher requires :

(1) A high standard in his personal and family life.

(2) Real sympathy with children, based on a wide understanding of child life and of children of varying ages and classes.

(3) Patience and kindliness in the face of untruthfulness, prevarication, perversity, mischief and eccentricities.

(4) Intellectual equipment and wide interests.

(5) Ability to impart knowledge and to enforce discipline.

(6) Honest acceptance of the faith and the principles of the denominational body, under which he secures employment.

Many of the qualities required of a good teacher are gifts, which no school training can bestow; only those endowed with these qualities should look to teaching as their life's work.

The intellectual equipment of a teacher varies according to the requirements of the type of boy he teaches, the class he takes and the kind of school he works in.

For secondary schools, University graduates, preferably with a Teacher's Diploma or a training in one of the training schools, and trained teachers are now most needed.

THE CIVIL SERVICE.

Good pay, high social status and security make this the most attractive profession in Ceylon. It offers scope for the ambitious and a safe livelihood.

Entry to it is by a competitive examination; candidates in Ceylon must be University graduates between 22 and 24 years of age on the 1st day on which the examination is held.

Far too much talent in this land is directed into this channel: too little public service is rendered by it.

The Public Service also holds out many "posts" to those who have specialised knowledge, in Agriculture, Irrigation, Surveying, Engineering, in Postal and Railway work in Tea and Rubber research, and in Accountancy. Save for the clerical branches in these departments, specialisation takes place at the University stage. For most of these, a sound secondary education with an aptitude towards Physics, Chemistry, and Mathematics is valuable. The administrative posts need men with initiative, ability and originality.

COMMERCE.

This is one of the sadly neglected spheres and it holds many opportunities for interesting and successful careers to enterprising young men. In most countries, the history of business is full of romatic stories of men who have risen from humble beginnings to positions of commanding influence and trust. Business offers varied occupations and throws open the doors of achievement to people of all kinds of ability. Though the prospect might at first sight seem vague and indefinite, the opportunities of advancement are numerous.

Some specialised training will be found useful. An elementary knowledge of book-keeping, shorthand, and type-writing, and familiarity with office routine and the handling of correspondence are desirable. These can now be learnt in the commercial classes in schools, in Polytechnics and Technical Colleges. Good handwriting is a valuable asset.

In addition to these qualifications, personality, quiet efficiency, good taste and manners will be found hepful, for business is as much a matter of sentiment and feeling as of cleverness.

AGRICULTURE.

Under the 'Middle Class Colonisation Scheme' the Government is striving to induce young people with a good education and some means to take to agriculture for a living. Here is a wide field of opportunity and a work of great service to the community.

Chemistry and Botany or Rural Science will be found invaluable and these should be supplemented by a course of specialised training at the Agricultural School, Peradeniya. It is a great loss to the community that agriculture, which is so important a source of wealth in a predominantly agricultural country like Ceylon, is left largely in the hands of an ignorant and uneducated peasantry, blindly guided by custom.

JOURNALISM.

Offers a limited field in Ceylon. The type of education needed is general rather than particular. General Knowledge cannot be too extensive; short-hand and type-writing are useful qualifications.

In progressive countries, this is a great vocation with unlimited scope, but long and laborious years must be spent in preparation and the early days are rigorous and unremunerative.

THE RELIGIOUS LIFE.

This is in the highest sense a vocation and not a profession. It is the response to a definite call and is therefore not to be entered upon, lightly or unadvisedly. No man should embark upon that most delicate and difficult work — the training and guidance of souls — unless he is firmly convinced of the reality of things spiritual and is ready and willing to surrender personal interests to the service of a special cause, unique in its claims and demands. The religious life demands a spirit of reverence, docility and love, a sense of discipline, a progressive deepening and strengthening of character, purity of intention and motive, sincerity of aim, and self-effacement.

Educational qualifications are not essential but very helpful. There is a great and increasing demand to-day for University graduates. Religious training schools afford the necessary opportunities for advanced study, specialisation and research.

PART II.

Man as Member of Society.

CHAPTER I.

The Nature of Citizenship.

CITIZENS AND SUBJECTS.

A citizen is a member of a political community. In a well-ordered political community a citizen ought to enjoy some power over the direction of its policy. Citizens in a modern democratic state usually exercise that power through elected representatives.

Though the two words "citizens" and "subjects" are treated as synonymous terms, it would be better to distinguish between them. Subjects are those who have no direct power over the acts of government. In most states most men are citizens in theory but subjects in practice. In all dictatorships, veiled or professed, the state is a system by which a privileged minority, who hold power, rule the majority, perhaps for their good but without consultation as to what they regard to be their good. (e.g. The Whig Oligarchy in 18th c. England).

Again not all residents in a country are citizens. Members of foreign consular and diplomatic bodies are generally not citizens of the country in which they live but of the country which they represent.

But though the meaning of citizenship is not easily explained, the essence of citizenship is clear; it is the art of living rightly a corporate life. One of the most important of our duties is therefore to fit ourselves for that great responsibility.

THE COMMUNITY.

"No man liveth unto himself." All that we say and do have their effect on other people. By our words and actions we can make the community efficient, orderly and enlightened, or we can make it inefficient and uncertain. Thus the citizen is ultimately responsible for the well-being of the community and gets the kind of government he deserves. Citizenship implies both rights and responsibilities. We cannot enjoy the privileges without fulfilling the obligations. In return the community is organised so as to secure to us the privileges we expect. This organisation, which represents the collective will of the community, is called its government.

THE GOVERNMENT.

The task of the government is twofold :

(1) to protect the community against foreign foes.

(2) to regulate the internal relations of its members in the interests of peace, order and prosperity.

The government has therefore to make laws and to appoint officials to see that these laws are properly administered. In democratic countries those who make the laws are elected representatives of the people, and the law-making body is called the **Legislature.** The officials who are responsible for the work of administration—the work of collecting taxes, assessing property, increasing production, enforcing order maintaining public roads, improving public health, protecting the country against outside aggression and a thousand such things—are called the **Executive.** Finally it is necessary for the Government to appoint judges and to set up a whole system of machinery to interpret the laws and to punish those who break them. This body is known as the **Judiciary.**

All these bodies need our help and cooperation. When we pay our taxes promptly, assist the police in maintaining order and arresting law-breakers, promote the health and welfare of the town or village in which we live, exercise our vote with judgement and discretion—we are advancing both our own interests and the welfare of the community. Public and private interests are logically separable but separately unmeaning.

Besides our legal duties we have certain moral duties binding on our conscience. The Law only enforces a minimum standard of conduct. No one can be forced to be courteous to others, or chivalrous to women ; no one can be compelled to vote or to render assistance to another in need or in bodily danger. But these are duties no less obligatory ; for the success of any form of community life depends on the number of citizens who are prepared to go beyond the demands of the law and honour unenforceable obligations.

GOOD CITIZENSHIP.

Good citizenship means that we "play the game" by the rest, living not for ourselves alone but for the common good. Though many will gladly lay down their lives for the community in the hour of danger, not many will make small sacrifices in times of peace. You can be a good patriot, in the accepted meaning of that word, but be a poor citizen.

> *"So he died for his faith. That was fine :*
> *More than most of us do.*
> *But say this, can you add to the line*
> *That he lived for it too?*
>
> *But to live every day, to live out*
> *All the truth that he meant ;*
> *While his friends met his conduct with doubt,*
> *And the world with contempt."*

The country's service is seldom one of danger. It however demands zeal and honesty in the discharge of our ordinary duties and it calls for co-operation with the large body of officials in the day-to-day work of administration. Good government cannot be secured without this active and intelligent co-operation of the whole body of the people. We can do this best—first by leading honest, law-abiding and honourable lives ; secondly by taking our share of the public work and a proper interest in the public affairs of the country, not contenting ourselves merely with criticising the efforts of others but doing our utmost to foster good fellowship and right living in our midst ; thirdly by opposing strenuously all forms of oppression, dishonesty and vice; and finally by holding our opportunities, talents or wealth on trust for the community.

Committees, elections, health work, social service, honest work well done, taxes duly paid—these do not dazzle the imagination or stir the blood, but it is on these that the welfare of the country depends. And the welfare of the country is the concern of every citizen ; he cannot be indifferent to it.

"Citizenship calls for a steady, continuous, devoted, intelligent, and often unnoticed and unrecognised service in both small things and big, to one's immediate neighbourhood, one's country, and eventually to humanity itself." *(A New Social Order by Dr. Asiriwathan).*

CHAPTER II.

Some Rights and Duties of a Citizen.

The rights of a citizen are those privileges to which he is entitled as a member of a political community ; his duties are the responsibilities and obligations which those privileges entail.

Under the British system of Government, the rights of the individual are protected by and are based on law, and the law can be enforced even against the officials of the Government.

SOME LEGAL RIGHTS OF A CITIZEN *

1. **Freedom from Violence.** A man has the right to "the uninterrupted enjoyment of his life, limbs, body and health." Thus an assault or threatened assault is punishable by law. Though a man may agree to limit his right to personal security by engaging in lawful sports, like soccer and boxing, no serious injury involving loss of life or limb may be inflicted. For the same reason no man is allowed to take his own life, or consent to the infliction of serious injury to his person.

2. **Freedom of Movement**. A man has the right to change his situation or abode or employment, so long as he does not intrude on another's private domain. A man has also the right to attend any lawful public meeting without let or hindrance.

3. **Personal Freedom.** All men are equal before the law. Every man is accounted innocent until he is proved guilty. No man is liable to be tried a second time for the same offence. All trials must be in public. No man can be subjected to imprisonment, arrest or other physical force, in a manner that does not admit of legal justification. A writ of Habeas Corpus will enable a man, unlawfully detained or imprisoned, to recover his freedom or be given a speedy trial.

4. **Right of Self-defence.** A man may employ force in self-defence, even to the point of killing another, provided the force used is necessary and is in proportion to the seriousness of the danger.

---

* I am indebted to Aston's book "Citizenship: its rights and duties" for the legal rights of a citizen. University Tutorial Press.

A similar degree of force may be lawfully exercised to prevent a breach of the peace.

5. **Right to Protection Against Careless Injuries**. Compensation can be obtained at law for injuries to one's person, caused by the carelessness or negligence of another — e. g. reckless driving, insufficiently protected machinery. It is possibly for the same reason that a man can be detained or otherwise restrained, if he is declared by a competent authority to be a danger to himself or to others through mental abnormality.

6. **Religious Freedom**. A man has the right to worship in his own way, provided such worship does not disturb the peace or seriously lower the standards of public morality. No man shall be conscripted for military or other service to which he has a conscientious objection. A man has a right not only to worship in the way it pleases him but also a right to proclaim his faith to others.

7. **Freedom of Speech**. Freedom of speech, thought and writing, provided it is not seditious or obscene or libellous.

8. **Family Rights**. A man has the right to the society of his wife, and the custody of his children.

9. **Right to Property**. A man has the right to own private property, lawfully possessed, and to dispose of it in any way he pleases, subject to any statutory enactments regarding property, e.g. taxes, death duties, public interest. A man has also a right today to a minimum wage and to reasonable hours of work.

10. **Personal Reputation**. Any person, who by word or deed maliciously defames another's character or reputation, is liable to punishment. A special privilege is accorded to State Councillors, safeguarding them in the case of anything said in the House.

11. **Right to Knowledge**. A person has the right to demand of the community free elementary education for his children at a reasonably convenient distance from the locality in which he lives. Parents are now compelled by the State to give their children elementary education to enable them to be useful and interested citizens.

* * * *

12. **Unrecognised by the Law are certain Fundamental rights**— A man's right to work, to rest, to a sufficiency in life, to security against unemployment, sickness, accident and old age.

In its Annual Report for 1942, the National Resources Planning Board of the United States, made the following new Declaration of Personal Rights to meet the new needs.

1. The Right to Work, usefully and creatively, through the productive years.
2. The Right to Fair Pay, adequate to meet and command the necessities and amenities of life in exchange for work, ideas, thrift, and other socially valuable services.
3. The Right to Adequate Food, clothing, shelter, and medical care.
4. The Right to Security, with freedom from fear of old age, want, dependency, sickness, unemployment and accident.
5. The Right to live in a system of free enterprise, free from compulsory labour, irresponsible private power, arbitrary public authority and unregulated monopolies.
6. The Right to come and go, to speak or to be silent, free from the spyings of the secret political police.
7. The Right to equality before the law, with equal access to justice in fact.
8. The Right to education, for work, for citizenship, and for personal growth and happiness.
9. The right to Rest, recreation, and adventure, the opportunity to enjoy life and take part in an advancing civilisation. *(Quoted from the Social Justice. Vol. VI.)*

SOME DUTIES OF A CITIZEN.

Every right involves a corresponding duty, for unless the State is prepared to guarantee those privileges which it grants, they would not themselves be of much use. To set down a minimum standard of conduct, to promote order and liberty, and to ensure the well-being of the individual and the welfare of the community, laws are passed and enforced. Obedience to the laws, passed by the State, is one of the most important duties of the good citizen.

Laws are codified and divided roughly into two classes — the Civil Law and the Criminal Law. The Civil Law covers disputesl between individuals or bodies of men regarding their private rights and possessions. e. g. Marriage, divorce, contracts, sales, mortgages, inheritance etc; these may be found in the Civil Procdure Code. The Criminal Law covers offences against society in general, offences which are punishable by death, imprisonment or fine. Thus in the Criminal Code may be found laws passed by the state to compel citizens to act with due regard to the rights of others; to protect the lives and property of law-abiding men against damage or theft (arson, burglary, house-breaking, larceny, embezzlement, forgery) to prevent murder and crimes of violence (manslaughter, assault, wounding); to protect the rights of creeds and communities to carry out their ceremonies and customs, so long as they do not conflict with the rights of others; to protect individuals from defamation (libel), or from the carelessness or negligence of others. The good citizen obeys these laws freely because he is aware that the larger interests of the community are his own interests; the bad citizen is restrained from interfering with or breaking them, through fear of the consequences of his action and the coercive power of the state.

In addition to these legal duties every citizen owes certain moral duties to the community. The duty to obey the law is both a legal and a moral duty. There may come a time however when the sense of moral obligation will compel a man to disobey the law on conscientious grounds. Moral duties, though they do not carry with them the sanction of the law, are binding on the good citizen.

The good citizen is morally bound to do everything in his power to prevent crime, or, if a crime has been committed, to apprehened the criminals. He should come to the assistance of the police, either by giving information or by giving evidence in the courts. He should render Jury service when chosen for this task. He should help local health authorities to prevent the spread of disease and to promote healthy conditions of living. He should avail himself of all facilities for vaccination and innoculation and notify authorities of any infectious diseases in his own house or in the neighbourhood. He should assist those engaged in the work of increasing and improving agricultural and industrial production and of raising the standard of living. He should pay his rents and taxes in due time. He should help in the work of preventing cruelty to children and dumb animals. He should help to provide for the poor, the disabled and the infirm. He should exercise his vote wisely and well, inquiring into the character and ability of the candidate, examining his claims without prejudice, giving his vote not on grounds of race, religion or caste but on the merits and policy of the candidates. The duty of voting is one of the primary duties of a citizen. Not to vote or to vote thoughtlessly is to betray a great responsibility, for it is to give power into the hands of irresponsible people.

Finally, it is by doing his quota of honest work by avoiding waste and extravagance and by leading a blameless life that a man can justify his partnership in the country. In the Greek City States, citizenship evoked a passion and a devotion to the public weal, which puts to shame our tepid loyalties. Pericles said: "Our city as a whole is our education. A citizen who plays no part in public affairs is not quiet but useless."

A word more for those who might be future leaders of the community. Remember the many are led and saved by the few, by their vision, vigilance and labours. Speaking of the Hellenic world, Pro. Gilbert Murray reminds us that constant effort is necessary if the community is to keep the primitive and the barbaric, which lurks beneath the surface of civilisation, under control. If that effort were to be relaxed, civilisation would be overtaken by what he calls, *"la nostalgie de la boue"*— 'homesickness for the slime.' This is in part the force behind reactionary movements. How great then is the responsibility of those with wealth and talents to see that the community is directed aright in the uphill path of progress?

CHAPTER III.

The Citizen and the Family.

A nation is made up of families; and unless family life is strong and clean and kept from all that imperils purity, the nation cannot be wholesome or well-organised. The family is not only a universal factor in society but it is so strong a natural unit that it must persist in any social order.

Modern attempts to disrupt the family—e. g.

(1) Extreme Communists, who seek to take children out of the home and place them in communal nurseries.

(2) Extreme Fascists, who seek to put to loyalty to the state above loyalty to parents.

These attempts are in the end bound to fail, because they do violence to the natural instincts of procreation and parental love and outrage the sanctity of human personality.

The family relationship is so strong a factor that within it are born motives and tensions, which affect the individual's behaviour in society. The first and most important lessons in citizenship are learnt in the home and it is therefore the duty of parents wisely to guide and tenderly to guard their children during the most impressionable periods of their lives. The home is the chief training-ground of the nation's life; in it the seeds of good or evil are sown; in it the first steps in the art of corporate living are taken; its influence persists in later life, and affects vitally the well-being of the community. Parents should therefore do all in their power to provide their children with a good education, a healthy environment, a strong constitution and a sound moral training. Moreover since the boy of today is the citizen of the future, this interest in the welfare of the child is as much a concern of the state as of the parent.

A little reflection shows us how powerful and pervasive the influence of the home is. If children were taught in their homes to control their tongues and their tempers, there would be less crime; litigation in later life is often due to acquisitiveness and lying in childhood; lack of self-respect in the home leads to bribery and corruption in public life; irregular habits in early life give rise to debt and extravagance; neglect of the simple rules of health is in large measure responsible for debility and lack of stamina in manhood.

Children should be taught—

(1) Obedience—disobedient children grow up to be unruly citizens. (Explain the significance of the Latin word 'pius').

(2) Unselfishness—children who learn to love and serve the family are likely to carry the spirit of service into the community.

(3) Simplicity—children trained to find delight in simple things are not likely to be victims of false and artificial standards.

THE PARENT—CHILD RELATIONSHIP.

Some understanding of this relationship is necessary if children are to be rightly trained to grow up into mature adult personalities.

The first stage in the child's relationship to the parent is one of timid obedience and blind submission, born of a sense of physical and emotional dependence. To the little child the parent is the embodiment of love, strength and wisdom, and it is right that the child should at this stage respect the parent's authority and give obedience. If the child's growth is arrested at this stage, he becomes fixed in an infantile attitude to those in authority; and such people tend in later life to become easy tools of an authoritarian government.

The second stage is that of adolescent revolt. It is the child's quest for freedom and independence. Teachers and parents should realise the naturalness and rightness of this phase and be ready with sympathy and advice in guiding the child aright. If mishandled at this stage the adolescent tends to remain a rebel personality, anti-social in behaviour and difficult to fit into a co-operative society.

The third stage is one in which the newly acquired liberty is brought to the service of others. Criticism becomes informed and well-meaning and the critic himself becomes aware of his own limitations. He is no longer a 'slave' or a 'rebel' but a free man willing and equipped to be a worthy servant of the community in free co-operation and mutual service.

SOME DEFECTS.

A word of warning is necessary with regard to some weaknesses of family life in this land.

(1) **The excessive strength of family ties**—This gives rise to nepotism i. e. undue favouritism to relations in the bestowal of rewards and patronages. It also burdens people with too many poor relations- with a supposed claim on a young man's time and money and so grievously handicaps him in the race of life.

(2) **The double standard of morality**—It is thought proper for a young man "to sow his wild oats," while a minor lapse on the part of a girl is visited with severe social penalties. The so-called new morality has sought to lower the woman's standard and thus bring it into line with that of men. Nothing could be more ill-advised or disastrous. Men have to be lifted to the values which are true and which have been conserved for us by women.

(3) **The privilege position of the boy**—This dates back to the time when society was unsettled and life was short ; in such a society boys were an investment and girls a burden. We have long outlived that state and the false positions of privilege given to the boy is not only the cause of much hardship to girls and the source of many inhibitions but it is also morally indefensible. It is bad citizenship too to treat women as necessary conveniences in households ; the courtesy and respect accorded to women is a good test of the standard of our civilisation.

(4) **The dowry system**—This system is economically unsound because it only enriches the rich and pauperises the poor ; it is morally indefensible because it reduces marriage into a question of money and not of a reasoned affection and so does violence to one of the most beautiful and sacred ties in life.

"A house is built of bricks and stones or sils and posts and piers,
But a home is built of loving deeds that stand a thousand years.
A house though but a humble cot within its walls may hold
A home of priceless beauty, rich in love's eternal gold.
The men of earth build houses, halls and chambers, roofs and domes
But the women of the earth, God knows—the women build the homes."

THE IDEAL HOME.

The ideal home should be "a fine economic unity, an embryonic co-operative society, a model hygienic abode, a cultural and emotional centre, a miniature philanthropic organisation, and a perfect temple of praise and prayer." *(Hindu Home Rediscovered by P. Sitaramayya)*.

There should be mutual love and absolute loyalty between husband and wife in an ideal home. In their relation to their children the parents should work in co-operation and with sincerity. We can with advantage borrow from the English home the idea of friendship between parents and children and the freedom and fellowship that comes from the absence of unnecessary traditional restraints. We can learn much too of wise economy and general cleanliness and comfort in the home.

Further the ideal home should be so organised as to give ample opportunities for the mental, religious and physical development of the servants, who minister to its needs. Servants are not slaves but human beings whose dignity and worth are to be respected. Common worship, common religious observances, the spirit of sympathy and understanding, the spirit of service and sacrifice — these are the factors that turn a house into a home, holding together parent and child, master and servant in a sure and certain loyalty. Finally the ideal home has its responsibilities to its neighbourhood, to the nation and to the world community; it should be a nursery of social virtues, a school of citizenship, a discipline in right living, an integral unit in and a model for a real world fellowship.

CHAPTER IV.

The Citizen and the Nation.

The terms Nation and Nationality are difficult to define. The political map of the word is divided into a number of nation-states; and we know ourselves how powerful the appeal to the principle of nationality is, yet among no two peoples are the vital ties that bind them into a nation exactly the same.

Some common distinguishing marks of a nation are—

(1) Common geographical frontiers (2) Racial affinity (3) A Common Language (4) Religious unity (5) Common economic interest (6) Political community (7) A tradition of a common ancestry. (8) A common outlook for the future (9) A feeling of kinship.

But rarely are all these conditions fulfilled in a nation, and not one of them is essential. The Jews are a nation without any geographical frontiers, scattered as they are in every country of the world. The Belgians, the Canadians, the Americans are all nationalities but they are each constituted of very different races. The Swiss are a nation, but their nationhood is not marked by any linguistic uniformity; nor do all English speaking peoples go to form one nation. Deep religious cleavages exist in many nations and with the advent of communism and socialism there is no such thing as economic community within the nation. Ireland is a nation with the tradition of a common ancestry and yet it is politically divided into two hostile states. Scotland is a nation but it forms a political unit with two other nations—England and Wales—working together for a common end.

Professor Hearnshaw regards the subtle tie of nationality as subjective, due largely to sentimental affinity and spiritual kinship. He defines nationality as "that principle, compounded of past traditions, present interests and future aspirations, which gives to a people a sense of organic unity, and separates it from the rest of mankind."

Mazzini on the other hand regarded nationality as objective—"Our country is our home, the house that God has given us, placing therein a numerous family that loves us and whom we love."

There is a sense in which nationalism is a natural fact. There are collections or groups of peoples who think they are one people, who believe they have the same "blood," who admire the same type of character or style of living. They have therefore organised themselves for purposes of defence and for the promotion of their well-being, thus emphasising and giving expression to their nationhood.

But there is a sense in which nationalism is not a natural fact but an artificial creation due to the desire for power and the stresses produced by the political map, the product of romantic exaggeration inflamed by rhetoric and false history. Peoples were thus heated and forced into a nationalist mould by caricature and political cartoons, by partisan politics and prejudiced history and fantastic theories. This led in the 19th century to the Prussianisation of the Germanic peoples, to the era of imperialist expansion, and to imperialist wars. Its logical outcome is the 20th century myth of "blood" and "race."

This overheated and false nationalism has led H. G. Wells to define a nation as "in effect any assembly, mixture or confusion of people, which is either afflicted by or wishes to be afflicted by a foreign office of its own, in order that it should behave collectively as if its needs, desires and vanities were beyond comparison more important than the general welfare of humanity."

Thus the principle of nationality has been both a unifying influence and a disruptive factor in the modern world. It has unified groups of peoples into the largest realisable political community. It has also in many cases been a real obstruction to civilised intercourse and to the wider conception of the brotherhood of man. The good citizen will therefore give to his country the love and loyalty that it has a right to claim from him in return for the ordered liberty, the security and the amenities of civilised living which the state affords him. He will interest himself in and seek ways and means of stimulating the art and architecture, the music and literature of the land. He will enter into and possess his national and cultural heritage and express himself in the language and life that is native to the genius of the soil. The health and vitality of the national life will depend on the intensity with which each member feels responsibilty for the whole. But the good citizen will not concede to his nation or state the right to override the claims of creed or conscience or the rights of other nations. For he would then help to turn his nationalism, a good and legitimate thing, into a brutal corporate self assertion, destructive of the common welfare. "My country right or wrong" is no longer a maxim for an educated individual or a civilised community. Yet as Shillito's "Nationalism, man's other religion" suggests it is the real faith of millions. Such an attitude can only lead to constant injuries to national pride, to the useless accumulation of armaments and to national wars. It is only a pure, healthy nationalism that can say "live and help others to live."

Today it is true of nations, as of individuals, that we are members one of another, and the richest hope for the world is that the nations will federate themselves as co-operative members of a true League of Nations, to ensure peace, progess, liberty, and prosperity for all.

Caste. The word 'caste' is of late date and is probably derived from the Portugese 'casta' (breed), first applied by the Portuguese settlers to the hereditary groups of Malabar. But caste itself is a primitive institution and one that is not peculiar to India and Ceylon. Its origins, lost in obscurity, are today the subject of much speculation.

There are two broad schools of thought — one regards caste as being in the first instance ethnic and tribal, the other regards it as being primarily occupational in origin. It is doubtful however whether caste was originally either an exclusive tribal or economic organisation. Race and occupation undoubtedly played significant parts in the evolution of caste but they were not the sole factors. In early days caste was fluid and had not acquired its subsequent rigidity. There was considerable inter-marriage e. g. a Brahamin was allowed to marry a woman of lower caste, provided the first wife was of the same caste as the husband. There was also no rigid rule about the occupation—e. g. (1) A variety of work was often done by men of one caste. (2) Some castes, as they acquired wealth and influence, changed their scheduled occupation and climbed up in the social scale.

In addition then to race and occupation which were important factors, other considerations such as regional divisions, sectarian differences, linguistic cleavages, mixture of castes, local customs and prejudices, questions of religious status and ceremonial purity—all played a part in the evolution of caste. The origin was probably that broad stratification of society, which was common to all primitive communities — priests, warriors, merchants, and agriculturists. This ready division was superimposed by conquering tribes on the conquered, who were depressed into a servant class. If we had sufficient evidence, we might be able to trace this process of social differentiation in India, when the invading Aryans encountered the darker skinned and less intelligent Dravidian and pre-Dravidian inhabitants of the land, and forced them into the position of hewers of wood and drawers of water. The 'depressed' classes were, it is held today, probably those who resisted this process of permanent subordination and were forcibly enslaved and 'outcasted.'

The spirit of exclusiveness. which is the characteristic feature of the caste system, is not as wide or as profound in its social implications in Ceylon, as it is in India. Caste in this country centres largely round the question of inter-marriage; questions of inter-dining, occupation, ceremonial purity and pollution are not the considerations, which give caste its rigidity.

Of all the iniquities of the system, the treatment meted out to the 'Rodiyas' is the most glaring. Admittedly of gentle birth they are said to have been depressed by a royal fiat and forced to live as beggars and scavengers; in social relations they are treated as being almost sub-human. They are isolated in their own settlements and were not until recently allowed to wear sandals, carry an umbrella, cloth themselves above the waist, or receive any sort of education. Equal in the sight of the law, they still remain outcastes in society.

Caste has long outlived whatever usefulness it may have had in the past; it is today a source of scandal and a cause of division. The tea kiosk, the bus, the train, more widespread education, equality before the law, equal opportunities in life have broken down much of its rigidity. Among educated Ceylonese it can no longer be justified. There is no bar to inter-marriage, save prejudice and obscurantism, masquerading as conservatism. There are no essential cultural differences and no highly developed stocks, like the Brahamins of India, who through selective breeding have developed a keen intellect, which would probably be lost by indiscriminate inter-marriage and so result in the improverishment of the community as a whole. The factor of heredity is not an important one in Ceylon, and the things that separate caste from caste are passion, prejudice, and ignorance.

Caste divisions can be broken down

(1) By mass education. In this connection the education of women is more important than that of men, for anti-social habits and dispositions are generally implanted in the early days by the women of the household and are difficult to eradicate later.

(2) By greater and freer social contacts.

(3) By State interference — making equality not merely a recognition but a reality; by aiding inter-marriage and by passing measures, calculated to lead to the fusion of castes.

(4) By a strong public opinion which refuses to recognise outmoded superstitions and by consecrated young people who will work for the elimination of caste in the interests of truth, unity and national well-being.

. **Class.** Class divisions are a new thing. They are of foreign extraction and, unlike caste divisions, are not native to the soil; they are also much more vulgar. Class divisions are a product of the capitalist civilisation of the West. The main emphasis of the class system is upon material possessions; success is regarded as the aim and end of life and a man is judged not by his intellectual, moral or spiritual attainments but by his salary or social status. Under such a system clever and unscrupulous men set the standards of social behaviour.

Class divisions are often carried to absurd lengths. In addition to the division of rich and poor, there are divisions within divisions and distinctions without a difference—e. g. Government servants and mercantile hands, landed aristocrats and commercial magnates, civil servants and clerical servants, English speaking and non-English speaking, European attired and Khaddar clad.

The great danger of the class system is that it destroys moral values and substitutes money values; it outrages the dignity of labour, pauperises the poor who are led to imitate the excesses of the rich, and causes such a wide division of society that envy and hatred are left behind. In many countries revolutionary changes were necessary to break down the self satisfaction of the upper classes and the misery of the lower.

Class divisions can be broken down by :—

(1) Ecomomic justice—the necessities of life must be provided for all, inherited wealth and unearned incomes abolished, all forms of display and wasteful expenditure strictly limited. The rationing of petrol, clothes and luxuries, in wartime is a good example of wise national planning.

(2) Social justice—whereby equality of opportunity in education and employment will be secured for all.

(3) Reverence for personality.

(4) Realisation of the dignity of labour.

(5) Enlightened public opinion which will honour men as men —for their character, intelligence and spirit ol disinterested service, and not for their money.

The only aristocracy worthy of our respect is the aristocracy of character and service, not the aristocracy of birth or wealth.

Communalism. Less artificial than class and caste divisions but not less baneful in their effects are communal differences. Behind the communal tension are not only racial, religious and cultural differences—which in themselves are not insuperable obstacles to political and social unity e. g. Canada, Switzerland—but a profound sense of fear, suspicion and misunderstanding. The minority communities are not merely suspicious of the political power that will rightly belong to the majority community but fearful that that power will be used for purposes of political or religious domination or economic exploitation—e. g. the Tamils suspect that power will be used to set up a Sinhalese—Buddhist nationalism; the Sinhalese are afraid that the shrewder and more careful Tamils will get an economic stranglehold on the country, the Burghers are wrongly accused of having no cultural affinities with the other communities, and no permanent interests in the Island and are therefore uneasy lest they should be depressed into a neglected minority or absorbed into the majority communities.

In addition to political separation, there are racial, religious, linguistic and cultural differences, which keep the communities apart. Most of the Tamils are Hindus, most of the Sinhalese are

Buddhists ; nearly all the Burghers are Christians and the Moors Muslims. Religion in this country has for the most part failed to transcend racial divisions. Linguistic differences are not so marked because English serves as a common medium but Sinhalese and Tamil are the home languages of the two majority communities. Cultural differences are not so great as interested parties would have us believe. The British administration though it has not fostered communalism has made use of it. By introducing separate electorates the Government helped to emphasise and perpetuate communal differences. Finally mistakes made in the past, ill-will caused by hasty words, the nursing of grievances, the multiplication and exaggeration of differences, coupled with the instinct of self-preservation, have made the minorities suspicious of the disinterestedness of each other, and of the good faith of the majority communities.

Some ways of breaking down communalism :—

(1) By realising that whatever our differences we must live and work together, each community contributing its share to a fuller, richer unity; by realising too that the things that unite us are greater than the things that divide us.

(2) Through political independence—for "communities which share great responsibilities have a better chance of learning a common way of life than if they spend the years snarling at one another under conditions by which all are frustrated."

(3) By a wholesome affection for and a devotion to the interests of the country. This is a corrective to sectarian feelings.

(4) By generous striving for the welfare of the minorities. The majority should also provide ample safeguards to protect the legitimate rights of the minorities.

(5) By greater social contacts, a broader education, abolition of communal clubs, evolution of a national dress, intermarriage, cross-fertilisation of cultures, and by a respectful study of and a sympathetic attitude towards the religious worship and practices of others.

N.B. The teacher will find Dr. E. Asiriwathan's book. "A New Social Order" (published by the Indian Christian Book Club) of invaluable help for this chapter a particular and for Part II, as a whole.

CHAPTER V.

The Central Government.

HISTORICAL SURVEY 1796-1931.

In 1796 the maritime provinces were surrendered by the Dutch to the British. The territories, which were then occupied, were attached to the Madras Presidency and administered by and in the interests of the British East India Company through Military Governors. The Madras administration was short-lived. In little more than a year after its establishment a revolt broke out among the Sinhalese and as a result various political changes followed. The Madras regime was abolished and the control of the Government was divided between the Crown and the East India Company.

A Governor appointed by the Crown was to administer the Civil Government ; the Company was to collect the revenue and meet the expenses of Government. Joint control by the Crown and the Company was not a success, and in 1802, the British settlements in the island became a Crown Colony under the Colonial Office, administered by a Governor, assisted by a council of officials.

In 1815 the kingdom of Kandy was ceded to the British. In the same year a convention was held between the Governor and the Kandyan Chiefs. At this convention the King of Kandy was deposed and his dynasty excluded from the throne. The Governor in the name of the Kings of England promised to respect the religion, laws, customs, and institutions of the people and to retain the ranks and dignities of the chiefs. The new administration, however, was not popular. There was no bond of sympathy, particularly in the matter of religion. The chiefs, who had expected high places, found themselves in practice subject to the agents of the Government and to every military official. After three years of uneasy peace, the disgruntled Kandyan Chiefs broke out in open revolt. It was nearly two years before this formidable revolt was suppressed and order restored. The powers and privileges, which had been secured to the chiefs by the Convention, were modified and the Kandyan provinces were placed under the direct control of the Governor, assisted by a Board of Commissioners.

The annexation of the Kandyan country and the demands of the European Colonists in the maritime provinces led to the revision of the Constitution of 1802. A Royal Commission under Major Colebroke was sent out to inquire into the administration and revenue of the Island. Their findings were embodied in the Order-in-Council of 1833.

The separate administration of the interior was done away with and the Kandyan districts were attached to the British settlements in the coast. The Council of government in the maritime provinces and the Board of Commissioners in the Kandyan districts were abolished and replaced by an Executive and a Legislative Council for the whole island.

The Executive Council was composed of five senior officials; it was a purely advisory body. The Legislative Council consisted of the five members of the Executive Council together with nine other official members. The consent of this Council was necessary for legislation, i. e. for passing new laws or for amending existing ones.

The Governor had the power to override both councils and to veto or amend all legislation.

This constitution remained unchanged in principle for nearly eighty years. Some minor changes were however made introducing in 1837, and thereafter by successive acts increasing the number of unofficial members.

All the unofficial members were nominated by the Governor. The total strength of the Council in 1889 was 19, (viz: 11 officials and 8 unofficials). This official majority in the Council enabled the Governor to enjoy a somewhat arbitrary power, only modified by the distant authority of the Secretary of State for the Colonies.

No further constitutional changes were made till 1910; the period was however one of great administrative activity and economic development.

In the sphere of religion, the Government gradually withdrew itself from the administration of Buddhist ecclesiastical affairs. This was followed in 1885, by an ordinance disestablishing the Church of England, the Church of Scotland and the Dutch Presbyterian Churches.

In the country generally the period was one of great and increasing material progress and prosperity. Unfortunately the new-found wealth was in the hands of a privileged minority and thus only led to the enrichment of the rich and the impoverishment of the poor and to the creation of a large class of landless peasantry. The Island was covered with a net-work of roads, railways and bridges and the means of communication were improved. Facilities for education and medical relief to the people at large were extended by the establishment of schools and hospitals. Agriculture was fostered and something was done to restore the ancient irrigation works. Vast areas in the hill-country were sold out and opened up for coffee plantations and, after the sensational failure of coffee, for tea estates. The lowlands were sometime later planted with rubber and cocoanuts. Not a little of this was due to the vision, energy and enterprise of the European planters who turned hitherto untapped virgin soil and inhospitable areas into places productive of great wealth.

* * * *

Hitherto the cry for constitutional reforms and the protest against the Crown Colony form of Government had been almost entirely confined to the European Colonists and subsequently to the Burghers. But the spread of the English education and the study of English life and political thought, coupled with greater opportunities for travel and for contact with a wider world, led the educated Sinhalese and Tamils to demand further political concessions and to look on the attainment of full and responsible government as the goal of their efforts. Side by side with this there was a great advance in Colonial Administration. The earlier conception of the Colonial Empire as an exclusive field for the exploitation of the British Capitalist was new being fast replaced by the developing conception of trusteeship i. e. that Great Britain was responsible for the welfare of her subject peoples and for training them, gradually but progressively, to assume at some date the control of their own affairs.

In 1909, the educated Ceylonese petitioned the Secretary of State for the Colonies for representation on the Executive Council and for election of Ceylonese members to the Legislative Council. Not all their demands were granted. But in 1910 the composition of the Legislative Council was altered to 11 official and 10 unofficial members, of whom 4 were elected. This was the first occasion in which the principle of election was adopted.

In 1920 the membership of the Legislative Council was increased to 14 official and 23 unofficial members. Thus for the first time in the history of the Colony there was an unofficial majority. In 1924 the Constitution was again amended. Further powers and responsibility were conferred upon the unofficial members. The reformed Council was to consist of 12 officials (2 less than before) and 37 unofficial members of whom 23 were elected on a territorial and 11 on a communal basis, while 3 were nominated by the Governor. Four unofficials were added to the Executive Council. An educational and property qualification for the franchise limited the electorate to 204,997 or 4% of the population.

The constitution of 1924 was a compromise, only workable in an atmosphere of forbearance and friendly understanding and with a maximum of goodwill. Its main characteristic was the fact that power was divorced from responsibility. "The unofficial members, who are not responsible for the conduct of public business, enjoy an overwhelming majority in the Legislative Council; the official members who are so responsible, are in a permanent minority. The official members owe no allegiance to the Council and are irremovable except by the Governor. The unofficial members, though in complete control in the Council, are denied the prospect of assuming office themselves." *(Report of the Donoughmore Commission.)*

Those who had framed the constitution hoped that the unofficial element would co-operate with the officials to promote the welfare and the good government of the country. The ideal of co-partnership was soon abandoned and the unofficials drifted into a permanent opposition. In this unenviable situation the government adopted a dual policy of coercion and conciliation; but coercion only enlarged the number of grievances to be redressed and conciliation emboldened the members not only to persist in their attitude of hostile criticism but also to demand further concessions. It was a vicious circle from which there was no escape; the whole system had to be radically altered.

CHAPTER VI.

The Central Government.

HISTORICAL SURVEY 1931-1940.

The constitution of 1924 had made it increasingly clear that a large measure of responsibility for the good government of the land had to be placed in the hands of the permanent inhabitants of the Island. It had become clear that for working out of details, for creating machinery that would run smoothly, for stimulating native arts and crafts, for the study of language, of custom, of mode of life and thought—for all this and much more the sons of the soil had to be called in.

It was in part due to this realisation and in part to the continued agitation of the educated Ceylonese that on August 6th 1927, the Secretary of State, the Right Honourable Mr. Amery, appointed a special Commission to inquire into and report on the working of the existing constitution.

The members of the commission were—

The Right Honourable The Earl of Donoughmore (*Chairman*)
The Right Honourable Sir Matthew Nathan
Sir Geoffrey Butler
Dr. T. Drummond Shiels.

The commissioners were emphatic in their condemnation of the Constitution of 1924. In framing a new Constitution they found the absence of a well-defined party system a serious hindrance. For without recognised political parties it is difficult to know how or to whom the reins of office are to be entrusted, as the lines of division tend inevitably to run on race, religion or caste. The Commissioners had therefore to devise a scheme which would transfer responsibility to the elected representatives of the people and yet prevent power from falling into the hands of irresponsible religious or communal groups. They seem to have adopted the main principles of the constitution of the London County Council.

The recommendations of the Donoughmore Commission, which finally came into force in 1931, are as follows:—

The State Council.

The Executive and Legislative Councils were to be replaced by a State Council composed of 50 members, elected on a territorial basis; a maximum of 8 members, nominated by the Governor in order to safeguard the minority communities and to make the Council more generally representative of the national interests; and 3 Officers of State.

The Officers of State.

The three Officers of State are :—

(1)	The Chief Secretary	(formerly Colonial Secretary)
(2)	The Legal Secretary	(formerly Attorney General)
(3)	The Financial Secretary	(formerly Colonial Treasurer)

Their role was purely advisory. They could take part in debates but not vote. They were to aid, warn and give expert advice. Their presence in the Council is looked on with suspicion as the last traces of the stranglehold which the officials had at one time over the elected members.

The Franchise.

The franchise was so widely extended as to give the vote to every man and woman over 21 years of age. Additional qualifications (literacy or property or domicile) gave the vote to European British subjects and to immigrants from India, who intended permanently to reside in Ceylon. When these provisions were put into force the electorate was expected to increase from 204,997, to 2,175,000.

It was hoped that the new franchise would promote a fuller sense of responsibilty; give a great and increasing opportunity to the average man to influence the work of Government: expedite the passing of long overdue social and industrial legislation; and render more difficult the corruption and manipulation of the electorate.

The extension of the franchise has however not been an unmixed blessing and has caused much misgiving among thoughtful people. In many districts the extension of the franchise has made the race, religion or caste of a candidate, not his merits or policy, the determining factors. The result has been that some minorities have failed to secure adequate representation. But these grievances, real though they are, cannot now be remedied by depriving the common man of the right to vote. For unless a constitution is really democratic, the out come will merely be that the exploitation by one privileged class will be replaced by that of another, equally out of touch with the actual life of the people. Besides the vote, once given, cannot be easily withdrawn.

The solution lies in better and more widespread education, in the discipline of failure, in the growing experience of the principles and the practice of parliamentary life. The new franchise is on the whole a good thing. It gives every individual a new status and self-respect. It seeks progressively to elicit from every man his own special contribution to the life of the nation.

The right to vote is in fact the highest privilege of citizenship, and it is the primary duty of every citizen to exercise that right. For this purpose lists of voters are prepared and revised annually, so that every eligible voter may apply for registration to the proper authorities in the local areas.

The qualifications for membership in the State Council are the same as those for the electors save for the following additional qualifications-the candidate must be able to read and write English; must not hold any public office under the Crown, nor hold any agreement or contract with the government; must be required to lodge a deposit of Rs. 1000/- which is liable to be forfeited, if the number of votes polled by the candidate does not exceed $\frac{1}{8}$ of the total number of votes polled.

Communal Representation.

Of communal representation the Commissioners were unqualified in their condemnation. It was " a canker on the body politic: eating deeper and deeper into the vital energies of the people." As a temporary expedient it had served its purpose, but had now outlived its usefulness. Any attempt to perpetuate it would be as fatal as the attempt to crush the minority communities. What is needed is fair-play and generosity on the part of the majority community. It is not the form of Government but this care for the minorities and for the individual man in his "minority of one" that constitutes a true democracy. Minorties are not a hindrance to the development of a full and rich life for the community. There is a value in diversity. It means the preservation and betterment of the different kinds of culture, thought and activity. A strong body is a body full of life. So it is with a nation; it has more life in proportion as each of the communities within it makes in full measure its peculiar contribution to the nation's life. We have to try and enlist all, in the service of all, by finding such a unity, as will be tolerant of healthy conflicts within it. The problems of the future will not be solved by communal representation, which drives men into exclusive groups, but by fuller and freer relationships between the different communities and by the wise statesmanship and practical good sense of the leaders of the communities.

The Speaker.

On the assembly of a new Council the members proceed to elect from among their number a Speaker, a Chairman of the Committees or Deputy-speaker, and Deputy Chairman of Committees. Their names must be submitted to the Governor and must meet with his approval before they can take office. The Speaker is responsible for the management of the buildings, the general administration of the Chamber, and the parliamentary conduct of debates. He must be a strictly non-party man.

The Committee System.

For the control of internal affairs the members of the Council proceed to divide their total number except the three (Officers-of-State) into seven Executive Committees. This division is effected by secret ballot but only after opportunity has been given to each member to indicate the Committee on which he wishes to serve.

Each of these Executive Committees exercises general control over one of ten gronps, into which the Government departments are divided. The Officers-of-State supervise each of the remaining three.

The chief duties of the Executive Committees are :—

(1) The preparation of supplementary estimates from time to time.

(2) The preparation of the estimates and expenditure of the departments that come under their control for the annual budget.

(3) The discussion of executive business to be brought up by the Chairman or individual members.

(4) The consideration of legislation that may fall under the particular committees.

Each Executive Committee then proceeds by secret ballot to elect from among its members a Chairman, the Minister, who together with the three Officers-of-State form the Board of Ministers. The Chief Secretary is the Chairman of the Board; the Vice Chairman who is elected by the Board from among the Ministers represents the Board in the Council and is styled the Leader of the House. The Board is in the position of a Committee of Management. It settles the order of business for the Council, co-ordinates the work of the several committees, and presents the annual budget and other financial measures. The decisions of the Board, like that of the Committees, are made by a majority vote.

The ministers are individually responsible to the Council but an adverse decision in the Council or the Committee does not necessarily require resignation. They are however collectively responsible for the budget. The defeat of the Board of Ministers on the budget or on a vote of "No confidence" entails a general election. Normally the State Council sits for a period of 4 years.

The following are the Seven Executive Committees :—

(1) Home Affairs. (2) Agriculture and Lands. (3) Local Administration. (4) Health. (5) Labour, Industry and Commerce. (6) Education. (7) Communication and Works.

Other departments are grouped under the :—

1. The Chief Secretary
2. The Legal Secretary
3. The Financial Secretary

Functions of the State Council.

With the abolition of the Executive and Legislative Councils the functions of the State Council are three-fold.

(1) DELIBERATIVE. The discussion of matters of public interest.

(2) EXECUTIVE. The general administration of the business of the State and the supervision of the government departments.

This is done by the Executive committees. But the decision of a committee on important questions requires—

(a) Approval of the whole State Council sitting in executive session.

(b) The assent of the Governor.

Each of these has the power to accept, reject or refer back any proposal.

(3) LEGISLATIVE. The making of new and the amending of existing laws. Law to be effective must be enacted by the State Council and assented to by the Governor, who is empowered to veto, amend, or refer back for further consideration or to reserve it for the decision of the Crown.

The Crown is the final and the supreme authority in all matters legislative and executive.

The Committee System—A Criticism.

ADVANTAGES.

(1) It has secured for the minorities a share in the work of Government, not otherwise possible without a party system.

(2) It has accelerated the work of the council, for important issues are presented to the Council only after a careful examination by an appropriate Committee and so much time and vain-speaking is saved.

(3) It has helped to train all the members in the art of government because all partake of executive work.

DISADVANTAGES.

(1) The selection of the minister in a committee of seven depends almost on chance.

(2) The Board of Ministers, thus elected, lacks homogeneity and in no way reflects the political colour of the majority in the council.

(3) The Board, unlike the British Cabinet, lacks unity, solidarity and a common policy.

(4) Responsibility is divided. The Board is not fully responsible to the Council, save on the budget; the Leader of the House has no control over the other Ministers; the Ministers themselves need not abide by the decision of their Executive committees.

(5) The different executive committees and the departments under them work in water-tight compartments and so an appeal to particular interests may prove more effective than an appeal for the common good.

(6) The relationship between the executive committees and the departments under them can give rise to much friction, to undue interference in the detailed work of administration, to undue influence on behalf of particular interests or persons.

(7) The grouping of the various departments under several ministries has resulted in a lack of co-ordination, a loss of administrative efficiency, and much delay and dispersion of responsibility.

(8) The system entrusts executive authority to every member of the Council but not all elected members are competent administrators and not all those, who are competent, have the time or the patience to study complicated problems of administration. This may give rise as—(1) To hasty and uninformed criticism, if not of obstruction, in the day to day work of administration. (2) To the surrender of the rightful authority of the council to the heads of departments, and to the permanent Civil Service, thus restoring the rule of the officials, which it was the object of the reforms to eliminate.

The Governor.

With the transference of a measure of self-goverment, additional reserve powers were granted to the Governor. They were to be safeguards against the irresponsible use of the new authority granted to the State Council. In normal circumstances the Governor was to act with the advice of his Ministers and his power was supervisory rather than executive. His position is that of a "supreme arbiter, impartial and independent."

He is given the power to carry out any measure upon certifying that it is of "paramount importance to the public interest" e. g. the protection of racial and religious minorities.

He has the right to summon or dissolve the Council. He opens the Council ceremonially, according to parliamentary traditions, with an address. He can refuse or reserve his assent both in legislative and executive matters. All elected officials of the State Council have to be approved by him. He might assume control of the police or of any department, if he considers that a state of emergency has arisen. He retains a free hand in matters directly affecting imperial as distinct from local interests and in the defence of the Island.

The reserve powers of the Governor are great because undefined. But the Governor is himself in the last resort responsible to the Secretary of State and to Parliament and is therefore not likely to act without consideration for the feelings of the people. Again the exercise of the reserve powers is bound to cause resentment and the certainty of that resenment will in its turn weaken and set limits to that power.

However so long as the leaders of the majority community fail to inspire confidence in their leaders, the powers of the Governor must remain unweakened.

Reform of the Constitution.

The following recommendations were made by the Governor to the Secretary of State in 1938.

(1) The State Council was to consist of sixty elected members and a maximum of eight nominated members.

(2) The Executive Committees were to be abolished and replaced by a Cabinet of nine ministers. The Chief Secretary and Financial Secretary were to be replaced by a Chief Minister and a Finance Minister, while the work of the Legal Secretary was to be transferred to the Home Ministry.

(3) A new post of Principal Secretary to the Governor was to be created. He would act for the Governor in his absence.

* * * * * *

The constitution, drawn up by the Commsssioners, was not meant to be rigid. It was hoped that reforms would be made and changes introduced from time to time, until full responsible self-government was attained. The outbreak of war has however arrested any further progress at present. New occasions have brought new duties and the resources of the country and the energies of the people have been directed to the more immediate task of winning the war. But the work of administration goes on despite these handicaps and the political education of the people has not been halted. More chapters therefore in the constitutional progress of the Island have still to be written.

CHAPTER VII.

Local Self Government.

To the average law-abiding citizen questions of local administration are of greater significance than questions which come under the purview of the central administration. The efficiency of local government is a matter of immediate concern and therefore demands an active personal interest.

A very large measure of independence has been granted to local bodies in the hope that the experience gained in administering smaller areas would help to train citizens for the larger responsibilities in the government of the Island. One must learn to walk before one attempts to run. Hence there is an extension of the electoral system and the principles of representative government into urban and rural areas. Local authorities have the right to levy taxes and to frame by-laws and are responsible for the general well-being of the citizens and for the good order and progress of the localities. To the sphere of local administration belong the up-keep of roads, the lighting of the streets, the regulation of weights and measures, the supervision of eating houses, the maintenance of a well-ordered sanitary system, protection from infectious diseases and many other privileges of citizenship. So long as the local bodies keep within the frame-work of the law of the land they are almost completely independent. The central departments like the Ministry of Local administration and the ministry of Home Affairs have a supervisory authority and normally interfere only in cases of flagrant negligence or abuse of power.

One result of this large freedom of action is that the local authorities differ from one another. No attempt has been made to impose a uniform system. Wherever it was found possible, time-honoured institutions have been preserved and adapted to serve the needs of a more complex life.

ADMINISTRATION IN RURAL AREAS.

A. OFFICIAL

The Island is divided into nine provinces for administrative purposes and over each province is a Government Agent, usually a senior officer of the Civil Service. The provinces are divided into 19 districts and placed in charge of Assistant Government Agents who are responsible to the Government Agents.

The districts are divided into 'pattus' or 'ratas' with sub-revenue officers at their head known as Mudaliyars (in the low-country districts) and Ratemahatmayas (in the Kandyan districts) the Koralas (in charge of groups of village) and the village headman. The chief headmen in the districts are now being replaced by District Revenue Officers. All these officials are placed under the Government Agent. The Government Agent is the representative of the Governor and is responsible to him for the general administration, the revenue, the peace and progress of the province. He sends a yearly Administration Report to the Governor.

B. UNOFFICIAL.

Village Committees. The task of a Village Committee is to secure the welfare of the division. It is therefore largely concerned with and has the right to frame rules relating to the construction of minor roads, the repairing of public footpaths, improvement of village greens, regulation of eating houses, destruction of unwholesome food, rural uplift, health and sanitation, increase of production, animal husbandry etc.

Composition and Election. A village Committee consists of not less than 6 members. A member must possess the following qualifications.

(1) Must be over 25 years of age.
(2) Must have lived in the division at least for the 1 year before the election and be of good character.
(3) Must be able to read Sinhalese or Tamil.
(4) Must have property worth over Rs. 200/-.

The Committee selects its own chairman and sits normally for three years. All male inhabitants in a headman's division over 18 years of age and of good character may vote.

Village Tribunals. The Governor has the right to establish a village tribunal in any headman's division and also to appoint the President of the Tribunal. The Councillors are chosen by lot to assist the President. The Tribunal has petty Civil Jurisdiction (in cases not involving amounts of more than Rs. 100/-) and petty Criminal jurisdiction (where fines must not exceed Rs. 20/-). Appeals from these tribunals go to the Government Agent and finally to the Governor.

These Village Committees and Tribunals go in practice to form the real basis for the training of the citizens in the art of Government, the handling of public affairs, and the administration of justice in the land. They are organic and of the people; they thus form a very good introduction to the idea of responsible democratic government. There are about 300 Village Tribunals and 400 Village Committees scattered over the Island.

ADMINISTRATION IN URBAN AREAS. For administrative purposes Urban areas are divided into—

1. Sanitary and Local Board towns.
2. Urban areas.
3. Municipalities.

Sanitary and Local Boards are the smallest units. The Governor has the right to select that a particular town should be administered by a Local Board. The powers of the Boards are not extensive. The Board consists of the Government Agent or resident Assistant Government Agent (Chairman and Treasurer) 2 nominated members, and not less than 2 or more than 4 elected members.

Candidates who stand for election must be males over 21 years of age owning property in the Local Board division to the value of at least Rs. 1000/-. All males over 21 who own or rent houses in the area, the annual value or rent of which is not less than Rs. 50/-, may vote.

The powers of these boards are not extensive. They are permitted to raise money (licensing fees, rates on property, water etc) to be used in the interests of Public Health (disposal of refuse, housing supervision over eating houses &c.), communications (care, repair and lighting of roads), trade (regulation of weights and measures etc), public recreation and other such functions. Of the twelve original Local Boards there remains only one now in existence (Minuwangoda) ; all the others have been converted into Urban Councils.

Sanitary Boards are organised on the same lines and have practically the same powers and duties as Local Boards. Sanitary Boards however have no elected members. They consist generally of 5-7 members nominated by the Governor and they carry out their work from District Headquarters.

Urban Councils were established with the object of inducing the inhabitants of the bigger towns to take an interest in the management of their own affairs. In the early days they contained a majority of nominated members. Since then however the tendency has been to increase the number of elected members. Today only two members are nominated by the Governor; the rest (not less than four and not more than 10) are elected. The Chairman and Vice-Chairman are elected by the members of the council; the former holds office for 2 years and the latter for 1 year. Under a new ordinance to come soon into operation there will be no nominated members.

An Urban area is divided into wards and a member is allotted to each ward. Urban councils have no control over the police of the district, no judicial powers nor any influence on the work of judges or magistrates. But they have important duties and responsibilities. They deal with the construction, repair and lighting of roads, other than those which are the responsibility of the Public Works Department. They provide for the erection of free dispensaries and clinics, for the lay out of parks and gardens, and for housing schemes. They are responsible for the sanitation of their areas; water supply, electricity, and drainage come under their control. They control markets, fairs and ferries. They have the power to raise money (chiefly through rates, licensing fees and loans) and to frame by-laws.

All Urban Councils come under the control of the Ministry for Local Administration. There are 27 such councils today.

Qualifications of Voters. A voter must be a British subject over 21 years of age who—

(1) Owns a house or land in the electoral division, the annual assessment value of which is not less than Rs. 10.

or (2) is the tenant of a house the monthly rental value of which is not less than one rupee.

or (3) owns immoveable property, the annual assessment value of which is not less than Rs. 600/-.

or (4) has an income of not less than Rs. 60/- per annum.

Members of the Council. In addition to the qualifications for a voter a candidate for election as a member for any ward must be a resident of the ward or have immoveable property in the ward to the value of not less than Rs. 5000/-.

Municipalities. The responsibility for local self-government in the three largest towns—Colombo, Kandy, Galle—has been entrusted to Municipalities. The head of the Council is the Mayor who is elected by the Councillors. He takes precedence over all other persons within the Municipal area. It is his duty to dispense hospitality on behalf of the city and to represent it on all public occasions. In Colombo there is a Municipal Commissioner who is the chief Executive Officer and all the officers of the Council are subordinate to him. The Council may appoint various heads of departments to supervise Health, Water-service, Engineering, Assessment, Finance etc.

The Council consists of elected members. For purposes of administration the Council resolves itself into not less than four Standing Committees, each in charge of an important function e.g. health, finance etc.

The work of the Council is similar to that of an Urban Council, but is more varied and greater in scale and importance.

Qualifications of Councillors.

(1) Must be a British subject over 25 years of age.

(2) Must be able to speak and write the English Language.

(3) Must live within the Municipal limits and own immoveable property of not less than Rs. 5000/-.

Qualifications of Voters.

(1) Must be over 21 years of age and resident in a ward.

(2) Must own property within the ward, the annual assessment value of which is not less than Rs. 80/-.

or (3) Must be in occupation for 6 months prior to July 1st in a house the monthly rent of which is not less than Rs. 15/- or have an income of not less than Rs. 15/- a month. Non resident ratepayers owning property the annual assessment value of not less than Rs. 600/- situated within the limits of a ward of the Municipality may vote.

These experiments in self government in rural and urban areas have not always produced the best results. In some districts little interest is taken in elections, in others elections have been made occasions for rowdyism and disorderliness. Voters have often either neglected to vote or registered their vote for personal and factional reasons and not on grounds of public policy. Again elected members in some areas have been slow to realise their responsibilities or have used their positions to advance their own interests.

Failures in local administration have of late been frequent. The Minister of Local Administration has been forced to empower Government Agents to interfere in case of a serious deadlock resulting from the break down of the machinery of representation government in local areas.

We have still to realise that power is a supreme trust and that private interests must be subordinate to the public good. The cultivation of a healthy public spirit and a sense of civic responsibility is one of the tasks ahead of us. The citizen who fails to use his vote with judgement and discretion and the elected member of a Council who uses his authority for mercenary ends have alike failed to grasp the true meaning of membership in a political community.

CHAPTER VIII.

The Judiciary.

THE RULE OF LAW.

One of the main features of the British system of government is the independence of the judiciary. "Quamdiu se bene gesserint," the judges are independent of both the Legislature and the Executive and can therefore administer justice without fear or favour, even when the Crown is one of the aggrieved parties.

In a criminal prosecution for example, the Crown in the Executive is the accuser. Unless the judges are independent of the Executive part of the Government, the accuser and judge will belong to the same party: the accused will thus have scant justice meted out to him. This is what happens under a totalitarian regime, where justice is overridden by questions of political expediency. The independence of the judiciary is necessary for the liberty of the citizen.

But the independence of the judges will not alone guarantee justice. A judge may be independent of the government and yet lack honesty of purpose and firmness of character, in which case his judgements are likely to be prejudiced or influenced by external pressure e. g. public opinion, bribes etc. It is therefore necessary that a judge should be a man of strong moral character, learned in the law and imbued with a deep respect for the traditions of his high office. The citizen in his turn should be law-abiding, enlightened, and ready to assist the police and judges in the impartial administration of justice.

A second feature of the English Constitution is what is known as the "Rule of Law." It means that no one is above the law save the King who "can do no wrong" (the King's Ministers are responsible for his policy). All men are equal before the law and subject to it, (in some countries the officials of the State in the discharge of their duties can interfere with the liberties of the individual). No man can be imprisoned or detained contrary to the ordinary law of the land (if he is so detained he can claim to be tried at the earliest possible opportunity or obtain his freedom by a writ of Habeas Corpus).

FUNCTIONS OF THE GOVERNMENT.

The Legislature makes laws ; the Executive administers them; the Judiciary interprets the law and decides disputes between individuals or communities and the State in accordance with the existing laws.

Laws are designed to protect the rights of the subjects of the State and fall into two broad classes—Civil Law and Criminal Law.

The Civil law deals primarily with the private rights of a citizen and the public interest is only indirectly concerned e. g. a citizen's property, security, reputation, marriage, divorce, etc. The individuals, who bring in an action under Civil law, can agree to discontinue proceedings at any time. The Criminal law deals primarily with the public interest and is concerned with crimes of violence and fraud which are offences against society and in which therefore the Crown prosecutes. They can be pardoned only by the Crown, save in one or two cases when no pardon is possible.

ORGANISATION.

The present judicial system goes back to 1833, when along with the new constitution a charter of justice was issued by which a Supreme Court and District Courts were set up for the trial of Civil and Criminal cases. To relieve the pressure of work in these Courts, in 1844 Police Courts and in 1845 Courts of Requests were established to deal respectively with minor criminal and civil cases.

The Chief Justice is the chief judge and under him are Puisne Judges (to assist him in the work of the Supreme Courts), District Judges, Magistrates and Municipal Magistrates.

As its name indicates the most important Court of Law in the land is the Supreme Court. The lesser Courts are the District Courts, Courts of Requests, Police (now Magistrates') Courts and Municipal Courts.

The work of the Supreme Court is threefold :

(1) It superintends the work of all the lesser Courts. It may call for returns from these Courts and make and issue rules for their practice and proceedings. It may in certain cases order the transference of a case from a lower court to itself.

(2) It acts as a Court of Appeal to hear appeals from the lower courts, the Judgement of which can be reversed, revised or confirmed by the Judges of the Supreme Court.

(3) In its criminal sessions held in 5 circuits Northern (at Jaffna) Eastern (at Batticaloa), Southern (at Galle) Western (at Colombo) Midland (at Kandy), all serious criminal offences are tried with the help of a Jury.

* * * *

In certain cases appeals from the decision of the Supreme Court may with its permission, be made to His Majesty in Council, i. e. the Privy Council in England. Such appeals are only on questions of law and not on the facts.

The Crown is represented in legal matters by the Attorney-General, assisted by a Solicitor-General and Crown Counsels.

District Courts. Cases in these courts are heard by District Judges. A District Court has :—

(1) Original jurisdiction in revenue matters.

(2) Testamentary and civil jurisdiction in matters concerning wills.

(3) Criminal jurisdiction in certain specified subjects.

Courts of Requests. A Court of Request has civil jurisdiction in matters not involving sums exceeding Rs. 300.

Magistrates' Courts. Possesses criminal jurisdiction in cases not involving sums exceeding Rs. 100.

Municipal Courts. In these Courts those who break the laws framed by the Municipal Council are tried. The Municipal Magistrate is appointed by the Governor.

The Coroner. The work of the Coroner is to inquire into the cases of sudden and violent death occurring within his district to bring in a verdict as to the cause of death, and in cases of murder and manslaughter to report the matter to the Police for further action.

* * * *

Justice is however not merely a matter of Law Courts, prisons and policeman. It must also operate in our day to day dealings, a matter of common, ordinary decency.

"Lord who shall dwell in thy tabernacle or who shall rest upon thy Holy hill ?

Even he that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue nor done evil to his neighbour : and hath not slandered his neighbour.

He that sweareth unto his neighbour and disappointeth him not : though it were to his own hindrance.

He that hath not given his money upon usury : nor taken reward against the innocent.

Whoso doeth these things : shall never fall." *(Psalm 15)*

People in every walk of life must be just-shopkeepers in weighing out goods. teachers in distributing rewards and punishments, employers of labour in paying fair wages, servants in rendering honest service. The administration of Justice by the State derives its strength and a part of its sanctions from a strong public opinion.

CHAPTER IX.

Education.

In the old days education was a very simple affair, designed to meet the needs of a village economy. Children were taught in temple schools. They were instructed in the rudiments of the faith, reading, writing, and simple calculation, and emphasis was laid on good manners and on the good life. In their homes children learnt the craft or a trade of their fathers.

Today the temple schools have been replaced by :

(1) Vernacular or bi-lingual schools in the villages, run by the Government or by Christian, Buddhist, Hindu and Muslim bodies. A recent development is the Rural Scheme school to interest children in the life and occupations of the village and so enable them to raise the standard of village life and prosperity.

(2) Schools and Colleges in the towns run either by the Government or by denominational bodies, modelled mainly on the lines of the English Public School system. The non-government schools are as a rule State-aided and therefore supervised by the Department of Education through Divisional and District Inspectors.

AIMS.

The school tries to help the child in many ways.

(1) To teach the young citizen the art of corporate living, i. e. to act kindly, justly and temperately in his relations with others.

(2) To train the young citizen to know and love the beautiful in Art, Literature, Music, and in the wonders of nature around him, so that his education would help him to use his leisure hours easily and profitably.

(3) To impart information, so that the young citizen might interpret the present in the light of the past, and work and live in the present with a vision of the future.

(4) To enable the young citizen to think fearlessly and honestly and with right judgment, so that knowledge may be crowned with wisdom.

(5) To help the young citizen to find a trade or profession.

(6) To keep the young citizen sound and strong in body and mind.

Education has thus, broadly speaking, a threefold purpose :—

1. **Utilitarian** - enabling the individual to obtain employment in which he can find creative expression and securing for the community "the greatest skill of the greatest number".
2. **Cultural** - enabling the individual to appreciate the finer values of life ; crowning his leisure with fulfilment ; and securing for the community "the fullest life of the greatest number."
3. **Social** - enabling the individual to take his place among his fellowmen ; ensuring social unity and stability ; and contributing to the community "the greatest good of the greatest number."

Of School Education Professor Huxley says –

"Such education should enable an average boy of fifteen or sixteen to read and write his own language with ease and accuracy and with a sense of literary excellence, to have a general acquaintance with the history of his own country and with the great laws of social existence, to have acquired the rudiments of the physical and psychological sciences, and a fair knowledge of elementary arithmetic and geometry. He should have obtained an acquaintance with logic rather by example than by precept ; while the acquirement of the elements of music and drawing should have been pleasure rather than work." *(Refer to Shantiniketan and to the Warda Scheme of Education)*

IMPORTANCE OF EDUCATION.

"Of all treasure, knowledge is the most precious for it can neither be stolen, given away, nor consumed." *(Hitopadèsa)*.

"Education is the fairest thing, that the best men can ever have."
(Plato).

It has been well said that he, who opens a school, closes a prison, for men need knowledge not only as a means of livelihood, but as the means of an abundant life. The aim of education is to help the man to be a better workman and the workman to be a worthier man. It is only of late that the importance of education for girls has been realised. Conservative folk who are still in a majority fail to realise the value of the extension of higher education for girls.

"By educating a boy, you get an educated individual, but by educating a girl, you get an educated family." *(Paul Bert).*

This is profoundly true. The condition of women in a country is a good test of its civilisation. An ignorant mother cannot rouse or quicken the minds of her children. An ignorant wife is not a helpmeet for an educated man; she can give little comfort in distress or counsel in difficulty. The homes of Ceylon cannot be happy nor the people progressive unless the women are educated, well informed and enlightened.

CHANGING AIMS.

There is a growing recognition today that secondary education of the type imparted in our schools is too academic, too expensive, and alien to the genius of the people. It has moreover been for a long time unduly governed by utilitarian considerations. Far reaching reforms are therefore considered necessary.

A few suggestions only are possible here.

(1) It is the duty of the State to provide the conditions under which equality of opportunity in the matter of education will be made possible— i. e. equality of opportunity for each child to develop his or her natural powers to their fullest extent. Too many are born today to poverty and grow up to ignorance.

(2) New schools with a strong practical bias will have to be set up, for the powers and aptitudes of children differ and not all are intellectually fitted for an academic education.

(3) The education provided in the schools will have as far as possible to be in Sinhalese or Tamil and be true to the spirit and traditions of the people of the country.

(4) More emphasis will need to be laid on the social aspects of education; schools should be centres of communal life, so that the young citizen will not only be able to find employment but learn the art of group or corporate living, i. e. learn to make sacrifices for the common good, without which no social progress is possible.

(5) Better and more definite instruction on the principles of morality, self-control and self-esteem. Such moral

teaching should be based upon religion. Religious training is the core of the preparation of the individual for the community. Spirituality is the foundation of human life rather than its consummation.

CHANGING METHODS.

More significant than the increasing number of schools and scholars are the changes in teaching methods. The introduction of music and dancing, the development of handi-craft, the gradual disuse of the cane, the decline of the old authoritarianism, the variety of interests and hobbies introduced, the new free association of students may be setting in operation abilities of men never before released. It is still too soon to estimate the effect of these changes on the rising generation or to inquire into its success in producing better-informed and more enlightened servants of the community. On its success however depends the fate of the "democracy to come."

EDUCATION AND THE STATE.

State control of education is not synonymous with a State monopoly of education. State control is a good thing ; it means that the needs and aspirations of the community must be met and that the education imparted in schools must be native to the soil.

On the other hand a State monopoly of education would turn cultural institutions into instruments of regulation, not organs of a new life. In a democratic society, the state is not the whole of organised social life. It is not a 'sovereign' body, it is a central co-ordinating body. Educational institutions are a separate unit organised under the direction of the State with the creative task assigned to them of building a new ethic for public agencies. States become 'sovereign' only when economic and cultural organisations become bankrupt. States run railways, when private organisations show no concern for the public good. States run schools when educationists quarrel and fail to organise fundamental thinking on basic issues or fail to translate principles of life into instruments of social action.

The 'sovereign' state is as much our fault as it is a fashion of our times.

CHAPTER X.

Protection.

The problem of protection is twofold.

1. External i. e. security from foreign aggression.
2. Internal i. e. security from lawlessness within the state.

THE ARMY AND NAVY IN PEACE-TIME.

For our external security we are largely dependent on the British Navy, represented in Indian waters in times of peace by the East Indies Squadron.

Other naval forces which would render assistance in time of need are the fleet of the Australian Commonwealth and The Royal Indian Navy (still in its infancy).

Recently a Ceylon Naval Volunteer Reserve has been created; its main task will be mine sweeping.

The Navy has a very powerful Naval Base at Trincomalee, a wireless station at Matara, and a camp at Diyatalawa.

The local defence units are the Island's second line of defence. They include (1) The Royal Artillery. (2) The Royal Engineers. (3) The Royal Army Medical Corps. (4) The Royal Army Ordinance Corps. The officers and men in these four units, though stationed in the Island, are really divisions of the British Army.

Recruited locally is the Ceylon Defence Force comprising :

(1) The Ceylon Garrison Artillery. (2) The Ceylon Engineers. (3) The Ceylon Light Infantry. (4) The Ceylon Medical Corps.

The headquarters of all units of the defence forces are in Colombo.

There is no local air-force though a few recruits have recently been called up for training. For aerial protection the Island is dependent on the naval air-craft based in Trincomalee. Today under conditions of war, the whole Island has become an air-craft carrier.

However behind this peace-time establishment will stand in time of war the prestige and power of the whole British Empire.

* * * * *

THE POLICE.

In normal times the force that protects the law-abiding citizens is the Police force. The control of law and order is in the hands of the Minister of Home Affairs, who acts through the Inspector General of Police. The nine provinces are placed each, under a Superintendent of Police, assisted by Assistant Superintendents, Inspectors, sub-inspectors, sergeants and constables. All recruits are trained at the Police Training School, Bambalapitiya. The total strength of the Police force is about 3,300. Every town in the island has a police station and a small police force.

The Police Boys' Brigade is composed of sons and relatives of members of the Force. The object of the Brigade is to provide healthy exercise and recreation for the sons of Police Officers and Pensioners and to educate and train them to become useful men.

Two other important branches of the Police Department are (1) The Criminal Investigation Department. (2) The Prisons' Department. They are under Deputy Inspector Generals.

The following are some of the chief crimes with which the Police have to deal :— Homicide, Attempted Homicide, Grievous hurt, Hurt with dangerous weapons, Burglary, Cattle and Bicycle thefts and a few other offences.

The maintenance of law and order is not the duty of the Police alone but the concern of every good citizen. The man who fails to do everything in his power to prevent a breach of the peace; who fails to inform the Police of any projected crime; who fails to assist the Police in the detection of crime or the apprehension of the criminals is as lacking in a sense of civic responsibility and public spirit as the law-breakers themselves. A good citizen will help and not hinder the work of the Police. He will of his own free will obey the rules and regulations of his locality and the laws of his country. His life will be one of ordered, intelligent co-operation with his neighbours for the maintenance of peace and the restraint of lawlessness.

CHAPTER XI

Co-operation*

The agriculturist's, the artizan's and the trader's need for credit is not disputed. The commercial forces that work against them are so heavy that the cost of borrowing and the interest they have to pay are ruinous. A man in lending out his money looks to its security and the rate of interest that the borrower is prepared to pay. Where the security is good, risk is less and therefore he is satisfied with a low rate of interest. People who can offer material security such as land and jewellery, can obtain credit at low rates of interest and the man with no such security has to pay usurious rates of interest. However, amongst these poor people there will be people with good character and co-operation organizes them and capitalizes their only asset — Character.

CO-OPERATIVE CREDIT SOCIETIES — ORGANISATION.

The law requires a minimum of ten members for a co-operative society. A credit society should be organized only for a class of people who have a genuine and common need for credit. The area of operation for such a society is normally one village so that a high degree of mutual knowledge is possible and loans can be properly controlled at the time of their issue, their employment and repayment. Each member takes one share the value of which can be Rs. 10/- to Rs. 30/- payable in annual instalments spread over a period of about 10 years. The extent of credit requirements of the members for productive purposes are carefully assessed at a general meeting of the society. Whatever capital is required from outside to meet the legitimate requirements of members is fixed as the credit limit of the society. This maximum credit limit of the society is either approved or cut down by the Registrar after judging the co-operative merits of the society and the capacity of the members for the productive use and punctual repayment of money. Up to this limit the society can borrow money as required, either from the specially constituted Co-operative Central Banks or from non-members as deposits. A small committee elected by the members from among themselves issues loans to members up to the limits fixed by the general meeting for each individual. Loans are issued only if there is a reasonable prospect of recovery which will ultimately depend on the borrower's willingness to repay and his ability to repay. The former is a matter of character and hence the insistence on character as a qualification for membership. The latter will largely depend on the purpose for which the money is borrowed and a committee that realizes its responsibilities will encourage borrowing to earn and totally discourage borrowing to spend. The security taken is not material but personal — the borrower's character — his willingness to repay backed up by the income which he will derive from the productive use of the capital borrowed. In addition the borrower has to give two sureties from amongst the members of the society. The duties of these sureties are to see that the money is properly utilized and repaid when repayment falls due. All management is gratuitous and the working expenses of such societies are very little. However there may be unforeseen losses either from bad selection of members or from crop failure and to cover such losses a Reserve Fund is built up. In the early stages of a society's life, it charges 12% interest on loans to its members and all profits are carried to the indivisible reserve which will protect the society from unforeseen losses and ultimately from its working capital. As this Reserve Fund increases the need for borrowing from outside decreases and then the rate of interest paid by the members can be reduced. In Ceylon, there are societies with big reserves which lend at 9 or 6%. The movement is being built up and, as is the case with any new venture, those who are now in it have to make certain sacrifices one of which is the payment, of 12% interest which in itself is not too high when compared with rates of interest prevailing in the country. However, the real benefits from the movement can be reaped by future generations if the people of today built up such common funds in their villages.

---

* This Chapter was very kindly contributed by the Registrar of Co-operative Societies.

CREDIT SOCIETIES — AIMS.

The aim of the credit society is not the provision of too facile and cheap credit but that of controlled credit. The average agriculturist is a child with finance and therefore proper control both over borrowing and employment of borrowed capital is necessary if he is to improve himself economically. The members therefore are trained in the correct use of money.

Thrift without which no economic improvement is possible is emphasised in co-operation. The practice of thrift is promoted by a certain amount of moral pressure brought on each member by his fellow members to deposit his small savings in the society which is really a village bank.

The credit movement has taken a firm root in India and Ceylon and the benefits which members derive from it both as regards banking advantages and adult education are many. The credit society in most agricultural countries is the foundation for higher activities of co-operative enterprise. It is the training ground of the principles of co-operation. It fosters a co-operative spirit so largely required for the success of higher forms of co-operative activity.

CO-OPERATIVE SALES.

The provision of good credit facilities will enable the agriculturist to increase production and save him from the grip of the money-lender. He will be free to sell his produce where and when he wishes. But as long as the sale of the produce itself is left unorganized, the producer will be fleeced by the middleman trader. There is much waste in the ordinary method of marketing. There are too many middlemen each charging a fee for his service without doing anything to increase the value of the produce handled. Each individual producer markets his little quantity of produce separately and thus much time and effort are wasted. Competition among traders themselves is so keen that they resort to adultration and the consumer buys goods of doubtful quality. As long as the producer is individualistic, his produce will remain unstandardized and he will not be able to establish a reputation for honest trading. He cannot sell by quotation. The ultimate result of all these is that the commercial value of the produce is reduced and that too large profits go to the pockets of traders. The producer does not get an economic return for his labour and the consumer pays too high for what he buys.

The cure for all these ills is the organization of the producer on co-operative lines for the sale of his produce. Such organization will eliminate all sources of waste, secure large economies in handling charges and will enable the producer himself to undertake most of the services now rendered by a chain of unnecessary middlemen. The savings secured thereby will be passed back to the producer and thus secure an economic price for his labour. Grading and standardization of the pooled produce will facilitate sale by quotation.

However, in actual practice co-operative sale is one of the most difficult and should not be embarked on where the principles of co-operation have not been thoroughly grapsed, a high degree of co-operative spirit has not been widely diffused and the loyalty of members is doubtful, when price war, and other hostilities which co-operation is heir to, are resorted to by interested traders.

CO-OPERATIVE STORES.

A potential cure against the many evils to which we are subjected when we purchase our requirements is found in co-operative stores. Here the consumer organizes himself to a society which runs a co-operative shop, belonging to and run by the members themselves. They buy all their requirements at their own shop. There is no conflict of interest between buyer and seller here as is found in the ordinary shop for, in the Co-operative Stores the buyer and seller are both the members themselves. The Co-operative Store movement first originated in England among the poor factory workers whose rules of working were :—

1. Open membership.
2. Democratic Control.
3. Dividend on purchases.
4. Limited interest on capital.
5. Political and religious neutrality.
6. Cash trading.
7. Promotion of education.

Cash trading is an important rule but perhaps the most difficult to enforce in actual practice in rural Ceylon. Credit involves separate account-keeping and purchase of stock on credit. Bad debts and losses are the result. In credit trading prices are apt to rise high.

The basic principles of the English Consumers' movement were :—

1. Sale only to members
2. Sales only for cash
3. Sale of goods of good quality

4. Correct weight and measure
5. Sale at market price
6. Division of profits according to patronage.

Sale at market price prevents cut-throat competition and hostility from traders, Profit seeking is not the aim of co-operative stores. The surplus resulting in this trade will, after meeting all costs, be handed back to the members as a rebate on patronage.

It must, however, be borne in mind that co-operative stores just as societies for the sale of members' produce, are difficult institutions. A careful preliminary survey on the need for such an organization, the defects in the existing system of buying, the economies which the proposed society will secure, the costs of running it, the management required, the possibility of securing efficient management, where and how stock will have to be bought, the amount of capital necessary, how it is to be obtained, the availability of gratuitous service from members for the frequent checking of purchases and stock etc., etc., must first be made. Unstinted loyalty on the part of members is essential for the success of Co-operative Stores. Hostility from traders is inevitable and the members should have the determination to buy all their requirements from their own shop. "Success depends upon turnover. Turnover is the barometer of patronage; patronage follows satisfaction and satisfaction is only given where the buying and selling of the store is better than that of its competitors."

* * * *

CO-OPERATIVE THRIFT SOCIETIES.

Co-operation can also step in where economic difficulties exist, where the need is both common and felt and where the desire for economic improvement is available. Members should have the shrewdness and the determinatiom to succeed and should be prepared to devote the time and effort which the organization demands from its members for its success.

The commonest economic evil found amongst salary earners is the absence of thrift. False standards of mere show make them extravagant and no provision is made for the proverbial rainy day. When a difficulty does come in, he mortgages his future income at usurious rates of interest by borrowing money from the Chettiyar or Afghan who haunts round the offices. Once in his clutches, the salary earner is unable to extricate himself, goes deeper and deeper in the mire of debt and loses both his self-respect and efficiency. The remedy lies in Co-operative Thrift Societies in which every member agrees to make compulsory savings on the pay sheet. Without his knowledge and effort savings accumulate—savings which are available either in the form of loans at low rates of interest when the member is faced with a genuine need for money or as withdrawals for permanent investment. The one and the only aim of these societies is the encouragement of savings and not the provision of credit so that the member when he retires from service will have a substantial sum of money saved. But most such societies allow too facile credit. Improvidence is not checked with that iron hand which is demanded of the management and a certain amount of harm is done—certainly not so ruinous as in the case of dealings with the Afghan.

The organization of Thrift Societies for women with a view to encouraging them to make monthly savings however small they may be, enables the womenfolk to contribute their share in reducing the burden of economic difficulties. Such societies as experience shows, stimulate women to take up to small industries such as mat-weaving, lacework, needlework etc.,

CO-OPERATIVE ARBITRATION SOCIETIES.

Litigiousness is a potential cause of poverty in Ceylon. Much time and money are wasted on litigation over trivial disputes. The dispute on a boundary, or in the rights to a drinking well or a village path is taken to court where lawyers fleece both disputant parties, and the matter more often than not, develops to gruesome tragedies. A solution to this evil is found in Co-operative Arbitration Societies which provide the members with a means for the equitable settlement of disputes, and thereby save them from trouble and wasteful expenditure caused by false, frivolous and unnecessary litigation. They also can provide a means of defence for members against such litigation initiated by others and secure, when necessary, professional legal opinion for the assistance of members.

* * * *

Co-operative Societies are organized in schools to teach thrift and the principles of Co-operative Stores to children by running Co-operative Book Stalls.

Ceylon cannot be said to be prosperous merely because there are large scale industries, such as the tea and rubber, owned by rich people. The peasant is the backbone of the country and to make Ceylon prosperous the economic condition of the peasant has to be improved. Such improvement is attainable only by organization which modern economists class as a factor of wealth. Co-operation is the only form of known organization open to people of limited means. Their work is facilitated by the assistance and privileges granted by the State. Better farming, better living and better business are necessary to create a healthier life in Ceylon. Co-operation is a cure for economic evils and is primarily a method of organizing the poor man for better farming, better living and better business.

CHAPTER XII.

The Citizen and the British Empire.

The British Empire as it stands today covers over one fourth of the whole surface of the globe. The total area of the Empire is roughly over 11½ million square miles; its total population is about 450 millions; nearly all nations and a bewildering variety of languages, races and creeds are represented within it.

Size, however, is not the same thing as significance. The greatness of the Empire does not rest on the ownership of square miles or on its dominion over subject peoples. It rests rather on the promise that the Empire holds out of developing into a union of free, self-governing communities, linked together by a common loyalty to democratic principles and a common allegiance to a single sovereign.

The term 'empire' is a misnomer when it is applied to the self-governing dominions. In the words of the report of the Imperial Conference of 1926 the dominions are "autonomous communities within the British Empire, equal in status, in no way sub-ordinate to one another in any aspect of their domestic or external affairs, though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations." Of this Commonwealth or Federation of Nations, Great Britain is the centre rather than the head. She enjoys a certain primacy due to wealth, population, power and traditional precedence.

Constitutionally the Empire is so varied as almost to defy classification. It has grown in a haphazard way and no attempt has been made to reduce the different types and shades of government into one logical system. For our purposes however 4 main divisions may be noted.

(1) **The Self-governing Dominions.** The chief of these are Canada, South Africa, Australia, Newfoundland, New Zealand and Northern Ireland. They are governed by their own parliaments and ministers. The Governor General in each dominion is the representative of the King-Emperor; his position is largely ceremonial. The population in these self-governing units is mainly of British descent and the Dominions are therefore the only colonies in the original and proper sense.

(2) **Colonies** endowed with representative institutions but without full responsible government e. g. Ceylon, Bermudas, Bahamas and Barbados.

(3) **Crown Colonies,** Protectorates, Mandated Territories, Chartered Companies, Spheres of Influence and Military Stations.

(4) **India.** India stands alone – a separate unit by reason of her size, status and significance. By the Government of India Act of 1935, provincial autonomy or provincial self-government was granted "whereby each of the Governor's Provinces possesses an executive and a legislature having exclusive authority within the province in a precisely defined sphere. i. e. (1) The maintenance of law and order and the control of the police—not including the armed forces of the Crown. (2) Local Government. (3) Public Health. (4) Education. (5) Irrigation. (6) Agriculture and Land Revenue. (7) Taxes—excluding Income Tax."

Secondly a Federation of India was envisaged whereby British India and the Indian States would form a single political unit. This Federation was to be proclaimed as soon as States, (entitled to choose 52 members of the Council of State and containing a population of at least one half of the total population of the Indian States,) signified their willingness to enter the Federation. A Federal court was also to be established to decide disputes between two or more members of the Federation.

The Federal Executive. The Governor-General was to be the head of the Federal Executive. He is directly responsible to the Secretary of the State for India for certain reserved subjects—

(1) Defence. (2) Ecclesiastical Affairs. (3) External Affairs and Tribal areas. (4) Financial stability and general well-being of the Federation.

A Council of Ministers (not more than 10) appointed by and holding office during the pleasure of the Governor-General was to assist him with help and advice in the non-reserved subjects i. e.

(1) Currency. (2) Federal Railways. (3) Posts and Telegraphs. (4) Customs Duties. (5) Income Tax.

The members of the Council of ministers were to be chosen from the Federal Legislature.

The Federal Legislature. The Federal Legislature was to consist of :

(1) A Council of State—156 representatives from British India.
—104 ,, ,, the Indian States.

One third of the members of this Council of State were to retire every third year.

(2) A Federal Assembly—250 representatives from British India.
—125 ,, ,, Indian States.

The Assembly was to sit normally for a period of 5 years when it was to be dissolved and a new one elected.

* * * *

The Act of 1935 conceded much self-government to the peoples of India but retained large and undefined powers in the hands of the Governor-General. The Federation has not as yet come into being. Provincial autonomy, after being tried for a few years, was abandoned at the outbreak of war in the Provinces in which the National Congress was * * * * in power. (i. e. 7 out of 12.)

THE MOTHER COUNTRY AND THE EMPIRE.

The British Parliament maintains its connection with the Dominions through the Secretary of State for the Dominions, and with the colonies through the Secretary of State for the Colonies. For Indian Affairs there is the India Office under the Secretary of State for India, assisted by an advisory council.

The dominions and India have special representatives—High Commissioners—in London to look after their own interests and to promote trade. Since Queen Victoria's Jubilee in 1887, Imperial Congresses have been arranged, at intervals of about 4 years, at which the Prime Ministers of the various dominions meet together in London to confer with British Prime Minister and other Ministers on questions affecting Imperial affairs.

In 1917, the Imperial conference was attended by representatives from India.

Since 1923, Great Britain has acknowledged the right of the dominions to appoint ambassaders to foreign capitals, and through them to sign treaties of their own. International recognition for the status of the dominions and India with rights on a par with those of other nations was secured at the peace conference at Versailles and in the Covenant of the League of Nations.

Thus there are two attitudes within the Empire :—

(1) An attitude of partnership towards the self-governing parts of the Empire based on the recognition of their equality and independence and on their part by the recognition that the co-operation is a much better thing than separation.

(2) An attitude of trusteeship towards the colonies and dependencies limited until the period when they will themselves be able to assume the full responsibility for the maintenance of law and order and the good government of their countries.

BONDS OF EMPIRE.

(1) **Sentiment.** The sentimental bonds are perhaps the strongest and they vary in the different parts of the Empire. In some cases it is racial affinity, in some a common cultural inheritance, in nearly all the common love of an ordered liberty, common loyalty to democratic principles, and common allegiance to the Royal Family.

(2) **Protection.** The strength of the United Empire is enormous and therein lies the security of each of the units, which left to themselves will be almost helpless in the modern world.

(3) **Economic advantages.** The Empire is treated as an economic unit and a large amount of unnecessary competition is thus eliminated. e. g. Ceylon sells much of her produce to Britain and Australia and is dependent on Burma for her food and on India for many of her supplies.

(4) **Political assosciation.** This association coupled with a sense of a great partnership in work still to be done and a great contribution to be made to the peace of the world helps to keep alive a missionary spirit. *(Refer to the Royal Empire Society and the Rotary Club.)*

* * * *

IMPERIAL CITIZENSHIP.

The wider loyalty to the Empire does not mean that we should sacrifice our primary loyalty to the nation to which we belong. The unity of the developed Empire will not be based on uniformity or on subjection but on free co-operation and free institutions — a unity that will be compatible with the fullest liberty and with an infinite variety in the expression of it. The good citizen therefore must find room for two loyalties.

"Such broad-based loyalty," says Professor Basil Williams "transcending a man's immediate nation is what the world needs more than aught else to-day. For our loyalty to the British Empire, so far from conflicting, as some appear to think, with an even more comprehensive loyalty to a world-wide League of Nations, actually fosters this wider sympathy. We are learning through this our Commonwealth that, however violent our differences may be, they can be and must be solved without recourse to the futility of war; we are learning instinctively to see the best side rather than the worst side of the sister dominions and to think it inconceivable that our respective interests should ever become irreconcilable. * * * * * If by this our experience we can in any way promote among the nations generally a similar double loyalty to their own first and then to a world society, that will not be the least service that the British Empire will have rendered to humanity."

The British Empire however has still a long way to go towards the fulfilment of the promise that it holds of growing into a real Commonwealth of free self-governing nations. It remains today a Commonwealth of nations of the same racial stock and an Empire over the rest. The future holds out the hope of a new order —

"Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the dear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action."—(Tagore.)

CHAPTER XIII.

The Citizen and the World-Order.

Full creative citizenship is possible only under a world order which secures peace and justice to the nations and the maximum liberty, compatible with order and efficiency, to the individual. War is a waste of man power, of human ingenuity and energy. It outrages the fundamentals of civilised life and the common decencies of human behaviour.

Waste of Muscle waste of Brain,
Waste of Patience, waste of Pain,
Waste of Manhood, waste of Health,
Waste of Beauty, waste of Wealth,
Waste of Blood and waste of Tears,
Waste of Youth's most precious years,
Waste of ways the Saints have trod,
Waste of Glory, waste of God.

(S. Kennedy.)

Dr. Stanley Jones notes that the cost of one battleship will buy 50 hospitals, 50 miles of arterial roads, 100 miles of country roads, 100 recreation grounds, 1000 furnished homes and give a year's employment to at least 20,000 men. The building and maintenance of a single battleship would enable us to build 50,000 homes, each costing £ 1000.

It is said that in England before the last war, one third of the national income was spent in preparing for future wars, another third in paying for past wars, and only one-third was left for the government of the country. The result is that today practically every war is a civil war and nations only commit suicide in a universal war. An eminent Frenchman, a few years ago said that if France continued to build up armaments as she was doing, she would soon be a nation of "beggars in front of barracks." The suffering brought about by war is now so terrible that on the pursuit of peace and on the success of that quest will depend the future of mankind.

PEACE-MAKING.

All down the ages, enlightened men have sought peace—from Isaiah, Zeno, Senecca and Marcus Aurelius to Norman Angell and President Wilson.

The contribution of the ancient and medieval world to the problem of world peace was threefold.

(i) Peace based on World-Empire. (Pax Romana).

(ii) Peace based on Federation and on the settlement of disputes by the principle of Arbitration. (Greek City States).

(iii) The Truce of God (by which private wars were forbidden on certain days of the week) based on the recognition by the Medieval Church of the brotherhood of men.

Three great writers of medieval times are worthy of note.

(a) St. Augustine, who in his great book 'Civitas Dei,' sets forth an empire of peace based on the Love of God.

(b) Dante (De Monarchia) proposed a world empire which would secure peace and justice.

(c) Pierre Dubois who reverted to the Greek concepts of federation and arbitration.

The 16th Century was marked by the rise of nation-states, the long wars of religion, dynastic ambitions, and the beginnings of the struggle for colonial expansion. The search for universal peace suffered a serious setback and men's minds were turned for the next three centuries to questions of nationality, sovereignty, territorial extension and domination of others. European statesmen sought to find peace, when necessary, by maintaining a Balance of Power. This Balance-of-Power theory became the guiding principle of foreign policy.

The futility of war, as a means of settling international disputes was however pointed out by a number of writers and statesmen e.g.

(1) The Grand Design of Henry IV of France ; the germ of the League of Nations.

(2) The work of Hugo Grotius who laid the foundation of a code of inter-national law.

(3) The Quakers, who in 1660 under George Fox, denounced the use of force as a means of settling disputes ; the beginnings of Pacifism.

With the end of the Napoleonic Wars (1815), the Tsar Alexander proposed a Holy Alliance of the victorious powers to ensure peace and good order in Europe. It proved to be too visionary and mystical a scheme and was quickly replaced by a Quadruple Alliance of the four great powers. (Great Britain, Russia, Austria and France.) Congresses were arranged at Troppau, Liabach, Verona and Aix-La-Chapelle. The Alliance proved in practice to be a league of autocratic rulers, determined to maintain the status quo and to crush liberal and democratic movements on the continent. Great Britain, under Canning withdrew from it and the alliance collapsed.

From 1870–1914, Europe was an "Armed Camp." There followed a period of excursions and alarms, of wars and rumours of wars, and of the accumulation of armaments in preparation for a universal-war. Abortive attempts were however made to limit armaments at the 1st and 2nd Hague conferences in 1899 and 1907. A Court of International Arbitration was successfully set up. Before the 3rd Hague Conference could meet, war was declared in 1914.

THE LEAGUE OF NATIONS.

Out of the long travail of the Great War of 1914–1918, there emerged the League of Nations and the recognition of the principles of nationality and democracy. The League of Nations was the 1st attempt at a world-organisation for peace. It consisted of three parts :

(1) The Council — to which, it was hoped, that all the nations of the world would send their representatives. Unfortunately, however the U. S. A. refused to join the League. Ten years after the league was established, it had a membership of 55. Soon afterwards, Russia joined in as a member but the withdrawal of Germany, Japan and Italy was a sad blow and seriously affected its power for good.

(2) A Court of International Justice — to settle international disputes.

(3) The International Labour Organisation — to promote cooperation in dealing with difficult social problems.

It was decided to have the headquarters of the League at Geneva, in Switzerland. The League of Nations did much to heal the wounds in the post-war years, but not all the hopes entertained by its promoters were fulfilled. Under the staggering blows dealt to it by Japan (in Manchuria), Italy (in Abyssinia and Albania), and by Germany, the weaknesses of the league, were revealed.

It was only a partial league of governments and states. It bowed so much to the principles of nationality and sovereignty that, while the League maintained the separation of the nations, it did not emphasise their real unity. It had no machinery to enforce its decisions and was concerned more with maintaining peace almost at any price than with trying 'to secure a peace founded on liberty and justice. Finally the League failed to rouse the enthusiasm of the common man and to speak in a language intelligible to him and it has therefore dropped out of his calculations as easily as it came into them.

Yet it must be remembered that the League did much in its short life to settle international disputes, to solve many labour problems, and to provide machinery necessary for greater co-operation and better understanding between the nations. It was never intended that the League should be a "super-state" with a police force of its own. Its decisions were not binding. It could not interfere in the internal affairs of any country. The success of the organisation therefore depended largely on the spirit of goodwill and the desire for peace among the nations; but constructive goodwill was lacking in the world after the last Great War, and the league broke down in the face of the intractable prejudices and infirmities of men and nations.

THE FUTURE.

With the failure of the League the whole of the civilised world is once again involved in war. Unless men recover the vision of a world-order of peace, justice and liberty and have the power to translate that vision into inter-national politics in the form of a closer, completer league of nations— a real Federation of the world — the long and tragic martyrdom of man would have been in vain.

The true state of the future is the World-State; our true nationality must be mankind. Nihil humani a me alienum puto— "I consider no interest of humanity foreign to me." * * * *

"How far will modern men lay hold upon and identify themselves with this necessity and set themselves to revise their ideas, remake their institutions, and educate the coming generations to this final extension of citizenship? How far will they remain dark, obdurate, habitual and traditional, resisting the convergent forces that offer them either unity or misery? Sooner or later that unity must come or else plainly men must perish by their own inventions."

(H. G. Wells.)

N. B. The following are some of the conclusions of the Second World Youth Congress held in New York in 1938.

(A) Causes of War.

1. Glorification and use of force as a method of settling conflicts.
2. Idealization of hatred between races and nations.
3. Selfishness and lust for power over other men which expresses itself in exploitation.
4. Blind fear likely to result in panic and demoralization as distinct from justified apprehension of real danger.
5. Concentration of power in the hands of the few, leading to social injustice, inequality and insecurity.
6. Imperialistic domination over dependent peoples and aggressive policies toward weaker nations.
7. The assumption that any nation can be the final judge in its own cause.

(B) Foundations of a durable peace.

1. The realization that there is no conflict between justice and peace, but rather that a durable peace can only be built on justice. True justice can exist only where there is equality of rights and responsibilities, achieved by peaceful means and international cooperation.
2. A recognition that force will never lead to an enduring settlement of injustices. When force has to be used in self-defence it should be employed only as a last resort. Before force is used, every peaceful means should be attempted, such as the moral and economic isolation of the aggressor government.

3. The use and improvement of the machinery to assure international law and order and peaceful change, such as the League of Nations and the World Court. The failure of these institutions to meet certain past and present crises does not invalidate the purposes for which they were created, but reveals rather the lack of insight and courage of the member states.

4. A clear distinction to be made between so-called patriotism, better described as chauvinism, which denies the moral principle of the unity of mankind and seeks to impose the supremacy of one nation or race; and the true patriotism which is based upon the right of nations to self-determination, the cultivation of their cultural heritage and a sense of responsibility towards the family of nations.

5. A new sense of heroism in Youth which will recognize that the arts of peace and the service of mankind as exemplified in the lives of missionaries, doctors, nurses, explorers, social reformers and those who minister to the victims of injustice, call forth qualities of service and sacrifice which are more compelling than the much-vaunted heroism of war.

6. A realization that the creation of culture, which is the work of the free human spirit, is impossible under modern warfare and that war has always destroyed the best of human efforts.

APPENDIX I.

A Syllabus of Moral Instruction — Juniors (14-16)

I MORAL INSTRUCTION

- a. Its importance.
- b. Its relation to other subjects.
- c. Its relation to 1. religion 2. life.
- d. Belief and conduct.

II THE AIM OF RIGHT CONDUCT

- a. As the attainment of a supreme good (Christianity, Hindhuism. Islam).
- b. As the formation of character.
- c. As obedience to a law (Pharisees).
- d. As the gaining or avoiding of certain desires (Stoics, Buddhists).
- e. As the promotion of certain social states (Utilitarians, Fascists, Socialists.)

III THE PROBLEM OF FREE-WILL

- a. How far are we free ?— heredity, habits, environment, education.
- b. Nature of freedom – liberty not licence ; self restraints and social restraints.
- c. May I do as I like ?
- d. May I do as others do ?
- e. The claims of Conscience – the enlightenment and development of Conscience.
- f. Degree of deference due to 1. Law, 2. Customs, 3. Public Opinion.
- g. Is there any truth in 1. Astrology, 2. Palmistry, 3. Horoscopes, 4. Auspicious days ?
- h. The training of the will – the right to be done intelligently, cheerfully, thoroughly and unhesitatingly.

IV HABITS

- a. How acquired.
- b. How cultivated or avoided.
- c. Influence on character.
- d. Good habits the secret of healthy, virile living.

V SOME GENERAL CONSIDERATIONS

- a. Why moral standards differ.

b. Is it always possible to do right?
c. The conflict of duties.

VI MAN AS AN INDIVIDUAL- SELF-CULTIVATION

A. Goodness

a. Not weakness but "wholeness."
b. Self-sacrifice a mark of goodness.
c. Discuss significance of a "good sport"; a "gentleman;" a "man of the world"; a "good man." (Read Modern Saints and Heroes by Gill & Pullen. S. C. M. Press).

B. Cleanliness

a. A condition of Health.
b. A condition of Beauty.
c. A condition of Purity.
d. Cleanliness in person, food, clothing, lodging (ref. to proper use of lavatory).
e. Cleanliness as a social obligation – in the home, school, playground, streets.

C. Good Manners

a. Based on unselfishness & sensitiveness for the feeling of others.
b. Courtesy irrespective of rank or social position e.g. to servants.
c. Respect to the old, deformed, poor and to strangers.
d. Chivalry to women and girls and little children.
e. As revealed in dress and bearing.
f. As revealed in greetings at home, in school and in society.
g. As revealed in the choice of friends, literature, amusements.

D. Truthfulness

a. In speech: avoidance of calumny, detraction, flattery, accuracy in speaking and recording; avoidance of exaggeration, the lie, the half-truth; prevarication; a gentleman's word is his bond.
(ref. to Regulus)
b. In action: candour; not to act a lie in manner or gesture, personal and public honesty; honesty the best policy; avoidance of affectation.
c. In thought intellectual honesty (ref. to cribbing and cramming) eagerness for the truth, willingness to learn from others, readiness to sacrifice for the truth.

- d. What men have sacrificed for truth.
- e. Theconquest of ignorance & superstition. (Read Victories of Peace" by Gill & Pullen S. C. M. Press).

E. Courage

- a. Moral Courage (e.g. Socrates).
- b. Great Heroes of history. (Read "Heroes of Freedom" by A. Mee).
- c. Everyday heroism—courage to make right choices in daily life.
- d. Bravery and bravado.
- e. Chivalry of the strong to the weak.
- f. Self-reliance under difficulties. (Read "They never Came Back" by A. Mee Hodder & Stroughton).

F. Modesty and Humility

- a. As signs of true greatness.
- b. Not based on undervaluing ourselves but on having a sense of values.
- c. Self-consciousness, shyness, conceit.

G. Humanity

- a. Realisation of the unity of the human family.
- b. Charity: dangers of indiscriminate charity.
- c. Kindness to others; personal help to those in need.
- d. Chivalry and courtesy. (Illustrate from the Toc H. Movement).

H. Perseverance

- a. In work esp. hard and distasteful work.
- b. In play, fighting out a lost game.
- c. In duty-Read "stern daughter of the voice of God."
- d. In self-improvement.

I. Thrift

- a. Money its uses & abuses.
- b. Wise spending: avoid extravagance & miserliness; buy things useful and durable.
- c. Wise giving.
- d. Wise saving. The Post Office Savings Bank; Thrift & Co-operative Societies.
- e. Evils of debt.
- f. Evils of betting and gambling; desire to get without rendering something in return.

- g. Care of public funds, repayment of loans, return of borrowed books etc.
- h. Responsibilities in the use of talents and opportunities.

VII MAN AS AN INDIVIDUAL — SELF-DISCIPLINE

- A. Anger
  - a. False and true "Be ye angry and sin not."
  - b. Quick tempter (ref. to use of knife),
  - c. Right direction of fighting instincts into social not anti-social channels. e.g. battle against disease, poverty, suffering: sports like boxing, soccer, rugger.
- B. Sloth
  - a. Dangers of mental and moral sloth.
  - b. Depression and the sin of "acedia."
  - c. The discipline of fasting, rising early etc.
  - d. Usefulness of a rule of life.
- C. Greed
  - a. Excessive indulgence in food– gluttony.
  - b. Excessive indulgence in drink– intemperance (tobacco and alcohol).
  - c. Excessive desire for things–avarice.
  - d. uncontrolled sexual desire – lust.
  - e. The practice of self-restraint in small things:leads to self-control.
  - f. Worthwhileness of a man's life measured qualitatively not quantitatively.
- D. Impurity
  - a. Improper language
    - a. Use of swear words, slang words, rude and hasty words.
    - b. Unclean stories & jests.
  - b. Impurity in thought
    - a. How to deal with it.
    - b. The peril of impurity in thought.
  - c. Impurity in deed
    - a. Irreverence in handling things that are holy.
    - b. The sanctity of sex.
    - c. The nature of marriage.
    - d. Self-abuse.
    - e. A sense of beauty; appreciation of beauty in Nature and Art.

E. Anxiety
  - a. Fearthought and Forethought.
  - b. Faith and Hope and Prudence as safeguards.

F. Fear and Funk

How to deal with funk.
Fear leads to biological efficiency, funk to biological inefficiency. (Read Psychology in the Service of the Soul, Wetherhead Epworth Press.)

VIII MAN AS AN INDIVIDUAL. SELF-DEVELOPMENT

A. Exercise & Games
  - a. Body-building and character building.
  - b. The team-spirit.
  - c. Give and take.
  - d. Playing to win.
  - e. Playing the game.

B. Rest and Recreation.

C. Hobbies and the right use of leisure.

D. Studies – industry; perseverance (Demosthenes); book-learning and original work; hints on study.

E. Pleasures and Amusements (ref. to the cinema and the radio; reading).

F. Ambition – Emulation and Envy (Read "Dreams come true" by A. Mee) Hodder & Staughton.

G. Vocation –
  - a. Choice of a career; qualifications necessary & prospects responsibilities and social value.
  - b. Dignity of labour: brain and hand.
  - c. Work necessary for a living, for health of body and mind, for knowledge and skill.
  - d. Work the only honourable source of wealth: unearned incomes.
  - e. Aims and ideals in life.

IX MAN AS A MEMBER OF SOCIETY

A. Who is my neighbour (Read and explain the parable of the Good Samaritan).

B. Service (ref. to Florence Nightingale) and the spirit of sacrifice (ref. to Leonides and his 300) in our social relations.

C. My Religion
  - a. What is religion?
  - b. Superstitions.
  - c. Importance of religious education.
  - d. Religious duties and obligations.
  - e. Religious freedom.
  - f. Religious tolerations – dangers of fanaticism and bigotry.

D. My Home
  - a. The family as the unit of civilized life.
  - b. Love transforms a house into a home.
  - c. Duty to parents – love, honour and obey.
  - d. Duty to brothers and sisters, to visitors, to servants.
  - e. Kindness to animals in the home.
  - f. Helpfulness in the home.
  - g. The home as a training-ground of citizenship.

E. My School
  - a. Duty to teachers.
  - b. Duty to school friends.
  - c. Object of school rules and regulations.
  - d. Preservation and protection of school property.
  - e. The value of punctuality and regularity in attendance.
  - f. The value of system and order; thoroughness in work and play.
  - g. The tone of the school.
  - h. Espirit de corps.
  - i. Playing the game.

(Read "My Duties" by J. Murdoch C. L. S.)

F. My Country
  - a. Patriotism, false and true (ref. to Edith Cavell).
  - b. Nationalism: our heritage in art, architecture and literature.
  - c. Our present liberty and our social and political institutions.
  - d. The rights and duties of a citizen.
  - e. The vote, its nature and responsibility.
  - f. The government: National and local feeling and loyalty.
  - g. The Police— 1. Crime; its causes, detection and punishment.

2. The citizen's duty to assist the Police
3. By-laws (ref. to cycles, right of way etc.)

h. Health—
1. Sanitation, disposal of sewage etc.
2. Infectious diseases.
3. Vaccination and innoculation (ref to Dr. Jenner and Pasteur).
4. Good food, pure water and pure air.
5. Precautions to be taken against common diseases (Ref. to Influenza, Malaria. Typhoid, Dysentry).
6. Requisites of a good house.

X MAN AS A MEMBER OF SOCIETY—SOME MISCELLANEOUS PROBLEMS

A. The Beauty and Sanctity of Life.
- a. The nature of marriage.
- b. Monogamy.
- c. The sanctity of sex.
- d. The beauty of Nature; beauty in Art, Music, Poetry.
- e. The beauty of our flora and fauna.

B. Women and their place.
- a. Female education.
- b. Women and employment.
- c. Women and the franchise.
- d. Women and the home.

C. Lower Animals
- a. Cruel Sports—Hunting for food, for pleasure.
- b. Our duty to and our care for harmless creatures.
- c. Vivisection.
- d. Vegetarianism.

D. The Use of Force
- a. Punishment—vindictive, deterrent, preventive, reformative.
- b. Corporal punishment.
- c. Capital punishment.
- d. War—the evils of war; is war justified?

- e. Rights and duties of the state in time of war.
- f. Rights and duties of the citizen in time of war.
- g. The creed of non-violence (ref. to Mahatma Gandhi).

E. The Foundations of Peace.

- a. Attempts to find world peace.
- b. The British Empire and the League of Nations.
- c. Disarmament and an International Police Force.
- d. Factors that destory world-peace.
- e. True foundations of world-peace.
- f. The victories of peace.

F. Property and Ownership

- a. Distinction between possession (having things) and ownership (the enjoyment and the appreciative use of things).
- b. Problems of production and distribution.
- c. Socialism and Capitalism.
- d. Poverty and social reform: social justice.
- e. Problems of labour (fair wages, just prices, reasonable hours of work).
- f. Rural Reconstruction.
- g. Town-planning—slums and overcrowding.

G. The Problem of Class, Colour, and Caste prejudice.

H. The Problem of Minorities.

I. The Problems of Communism, Fascism and Democracy.

J. The Problem of World-Fellowship.

Books recommended for this section:

1. "The Problem of Right Conduct" by Peter Green, Longmans.
2. A Manual of Moral Instruction by J. Reid - Nelson.
3. Notes on Moral Lessons by F. W. Hackwood - Nelson.
4. A New Social Order by Dr. E. Asiriwathan - Indian Christian Book Club.

APPENDIX II.

A Syllabus of Moral Instruction—Juniors (under 14)

I. INTRODUCTONG

- a. Value and importance of moral instruction.
- b. Discuss significance of the following:— A good sport A gentleman, A good man.
- c. What is Free-Will ?
- d. May I do as I like ?
- e. May I do as others do.
- f. The vioce within — Conscience.
- g. A man's worth — Character.
- h. What is the difference between a person, animal and a thing ?

II. MY DUTIES TO MYSELF

A. Cleanliness

- a. Care of the skin; the daily bath.
- b. Care of the hair; lice and dandruff.
- c. Care of the finger nails.
- d. Care of the teeth
  1. cleaning the teeth.
  2. crooked teeth.
  3. decayed teeth.
- e. Care of the eyes; eye strain; sore eyes.
- f. Care of the clothing.
- g. Household cleanliness; sweeping, dusting.
- h. Disposal of sewage, refuse, the garbage pail, drains.
- i. The use of the lavatory.
- j. Waste-paper and the waste-paper-basket.

B. Health

- a. Requisites of a good house.
- b. Microbes.
- c. Malaria, Enteric fever, Dysentery.
- d. Infectious diseases — precautions and regulations.
- e. The common cold, influenza, pneumonia, tuberculosis.
- f. Doctors and hospitals.
- g. Vaccination and innoculation.

C. Pure Air

- a. What the air is made of.
- b. How the air is made impure.

- c. Deep-breathing.
- d. Mouth-breathing.
- e. Dust and our lungs.
- f. Juvenile smoking.

D. Pure Water.

- a. Sources of water.
- b. Drinking water— how purified.
- c. When to drink.

E. Good Food

- a. Vitamins.
- b. Flesh-forming, Fat making, Heat and Energy producing foods.
- c. A balanced diet.
- d. When and how to eat : evils of over-eating.
- e. Digestion and removal of waste.
- f. Moderation in eating ; temperance in drink.

F. Exercise

- a. Games ; their social value : playing the game ; team spirit ; playing to win and fighting a lost game.
- b. Effects of exercise on muscles and on the body.
- c. Overstrain.
- d. Damp clothes and their ill effects.

G. Rest and Sleep.

- a. Dangers of sloth.
- b. Hours of sleep.

H. Studies

- a. Hours of study ; the value of time ; the reward of hard work.
- b. Attention and Concentration.
- c. Appreciation, industry, perseverance, determination.
- d. Hobbies and the right use of leisure.
- e. The art of reading.
- f. The enjoyment of beauty in Nature, Art, Music, Literature.

III. MY DUTIES TO MY HOME

- a. Why I should love, honour, and obey my parents.
- b. My relationship to my brothers and sisters.
- c. Kindness to servants.

d. Courtesy to visitors.
e. Kindness to animals and birds, flies and worms.
f. Helpfulness in the home.

IV. MY DUTIES AT SCHOOL

a. My duties to my teachers, school prefects etc.
b. School rules and regulations: the value of discipline.
c. Preservation and protection of school property.
d. The choice of friends.
e. Why I should be punctual and regular in attendance.
f. The value of system and order.
g. Honesty in work; avoiding "cribbing" and copying.
h. Talents and opportunities; responsibilities for their use.

V. SOME GOOD QUALITIES

A. Good Manners

a. Moderation in food and drink.
b. Politeness in speech: avoidance of affectation.
c. Dignity in bearing: orderliness in the streets.
d. Respectfulness towards elders and women.
e. Cheerfulness: evils of grumbling and fault-finding.
f. Self-consciousness: evils of conceit and shyness.
g. Modesty and self-respect.
h. As shown by dress, friends, greetings, behaviour at meals.
i. Slang language; swear words; rude and hasty words.

B. Truthfulness

a. Avoidance of slander, gossip.
b. Importance of exactness; avoidance of exaggeration.
c. Speaking the truth; avoidance of the lie, the half-truth, the prevarication.
d. The acted lie.
e. Promises and confidences.

C. Honesty

a. Respect for the property of others.
b. Restoration of another's property: borrowed books, money etc.
c. Trustworthiness.
d. In work and play.

D. Courage

- a. Bravery and bravado.
- b. Presence of mind: avoidance of panic.
- c. Courage to follow the right and to resist the wrong.
- d. Courage when alone; in the dark; in strange places.
- e. Cheerfulness in the face of disappointment and discomfort.
- f. Self-reliance.
- g. Heroic deeds done for humanity: self-sacrifice.
- h. Everyday heroism.
- i. Forbearance (avoidance of bullying); Forgiveness.

E. Humanity

- a. Charity to the poor.
- b. Chivalry to those weaker than us.
- c. Personal help to the needy.
- d. False distinctions of class and caste; race prejudice.
- e. The brotherhood of man.
- f. Humanity—as shown by the fire-brigade, hospitals, asylums, the Salvation Army, Red Cross Society. Toc. H.

F. Order

- a. The value of system e.g. a place for everything and everything in its place.
- b. The value of a rule of life e.g. a time for everything and everything at the right time.
- c. Order in the streets and in public places; the queue system.
- d. Discipline and promptness in obedience.
- e. The justification of restraint in the home and the school.
- f. The Police.
- g. The value of Courts of Justice.

G. Co-operation

- a. In the classroom and on the playing fields.
- b. Between citizens: Co-operative societies.
- c. Between nations: in commerce, art, and thought.

H. Patriotism

- a. Pride in one's school and loyalty to it.
- b. Local patriotism: how to serve one's town or village.

c. The value of local institutions—Village Committees: Urban Councils.
d. Love of our country.
e. Our national heritage: in Art, Literature, Architecture.
f. How each of us can serve his country.

Books Recommended:

1. A Teacher's Handbook of Moral Lessons - A. T. Waldegrave.
2. Children's Book of Moral Lessons - P. J. Gould.

BIBLIOGRAPHY

Biographical Sketches

One Hundred Great Lives – Home Library Club
Great men of India – ” ” ”
They Never Came Back – Arthur Mee – Hodder & Stoughton
Heroes of Freedom – ” ” – ” ”
Heroes of the World – ” ” – ” ”
Dreams Come True – ” ” – ” ”
Victories of Peace – Gill and Pullan – S. C. M. Press
Modern Saints and Heroes– – S. C. M. Press
They Dared to Live – –

General

Psychology in the Service of the Soul– L. Wetherhead – Epworth Press
The Mastery of Sex – L. Wetherhead – S. C. M. Press
My Duties – J. Murdoch – C. L. S. Press
The Problem of Right Conduct – Peter Green – Longmans
A Teacher's Hand-book of Moral Lessons – A. T. Waldegrave-Nelson
Notes on Moral Lessons – F. W. Hackwood–Nelson
Children's Book of Moral Lesson – F. J. Gould – Watts & Co.
Onward and Upward – H. H. Quilter – Swan Sonenchein & Co.
A Manual of Moral Instruction – J. Reid – Nelson
Citizenship-Its Rights and Duties – Alston and Jordan–University Tutorial Press
Civics for Std vii and Std vi – S. F. De Silva – Mac Millan & Sons
Citizenship – E. J. S. Lay – Mac Millan & Sons
A New Social Order – Dr. E. Asiriwathan Indian Christian Book Club.
Health Manual – Dr. Mary Rutnam– Gnanodiya Press

JAFFNA COLLEGE LIBRARY,
JUL 2 1943
VADDUKODDAI, CEYLON.

EVELYN RUT INSTITUTE
484
REFERENCE
LIBRARY
JAF

JAFFNA COLLEGE LIBRARY
JUL 2 1943
VADDUKODDAI, CEYLON